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"GENERAL" JOSEPH SMITH,
AUTOCRAT OF NAUVOO.

MORMONISM AGAINST ITSELF

BY

SAMUEL W. TRAUM

What damned error but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?

—MERCHANT OF VENICE.

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To

Ely Vaughn Zollars, A. M., LL. D.

President

Oklahoma Christian University,

In recognition of his invaluable assistance to me during the years of my student life in

Hiram College

and with affectionate esteem for him as a defender of the faith,

this volume is respectfully dedicated.

PREFACE

In the winter of 1904-1905, I made the acquaintance of a very estimable man in character, and who was at that time a member of and elder in the Reorganized Church of Jesus Christ of Latter-day Saints, which organization has its headquarters at Lamoni, Iowa. This elder, Mr. M. R. Scott, Jr., of Wirt, Ind., belonged to the Quorum of Seventy, and proved to be interested in the discovery of the truth at whatever cost. The result of our conference led him to make an investigation along some lines indicated by me, which investigation led him ultimately to a change of church affiliation. The formal step of renouncing his former relationship and accepting the new, was taken on the sixth day of April, 1905, on which date the conference of his former people was in session. Although he had not attended this conference, he was nevertheless, as in former years, assigned a field of labor, which work, because of his change in church relationship, he was, of course, disqualified to accept.

Soon after this, the exact date is not known, but I believe it was in the early part of May of that year, Elder Columbus Scott, a cousin of M. R. Scott, Jr., came from Lamoni, Iowa, presumably to remonstrate with, and, if possible, to reclaim, his apostate cousin, or, failing in this, to cut him off from the church. The sequel shows that he was not able to do the former, and, so far as my information goes, he has not attempted in a regular way to accomplish the latter. The church regulations, as I am

advised, allow an apostate to give his reasons for his apostasy; fearing the results upon the local congregation of such a meeting, it is possible that this extreme action has been very wisely deferred by the authorities.

When Columbus Scott came into the neighborhood, very naturally I went to hear him preach, and, incidentally, to make his acquaintance. Right early it developed that we had some differences of religious views between us, and it was finally determined, after a few days, that the most desirable way to compose these differences would be to give them a public airing. Accordingly a debate was arranged, which was to continue over a period of eleven days, during which time Elder Columbus Scott defended two affirmatives: the first known as the "church proposition," in which he affirmed that the Reorganized Church of Jesus Christ of Latter-day Saints is identical with the church of Christ as established by Christ and his apostles; the marks of agreement were identity in doctrine, ordinances and organization; and his second affirmative declared that the Book of Mormon was of divine revelation. I also had one affirmative in which I insisted that the church to which I belonged is the church of Christ in fact and is identical in doctrine, ordinances and organization with the church as established by Christ and his apostles.

The propositions were framed by me. When they were presented to Mr. Scott, he returned them to me with an amendment, changing the phraseology from "identical with" to "in harmony with the Old and New Testament Scriptures." I demurred from this amendment and stated that the church of Christ is not a compound of Judaism, Christianity and paganism, but was the church of *Christ*. I inferred from what I had heard him say in his sermons that *his* church is the church of Christ and

I wanted him to prove it. With the wisdom of this course Mr. Scott finally agreed, and so the original statement stood.

The moderators chosen were Dr. Wm. H. Stocker, M. D., Wirt, Ind., chairman; Elder S. W. L. Scott, of Coldwater, Mich., as moderator for his brother, and the late D. H. Bays, of Woodward, Iowa, as my moderator. As a discussion, it was not without interest and incident locally, and what occurred was probably lacking in giving this debate any distinction. It was "revealed" that victory rested on our side, or to quote Joseph Smith, Jr., where he testifies to what Martin Harris saw, "at least it was to me," and the disputants left the scene of word-fighting, having satisfied themselves and their friends that their work had been well done. It is worthy of note, that in the Mormon community where the discussion was held, there has been the direct apostasy of another elder who had been prominent in the work, the total inactivity of another who had formerly worked strenuously for the church, while the congregation itself has been in a moribund condition ever since.

"As we go to press" the journalist would say, we find in the *Saints' Herald* of Feb. 5, 1908, a letter written from Wirt, Ind., the place where the debate was held, this little item of news, from an elder who has been sent into that community to resuscitate the church. He says: "I am now here, preaching in the Saints' Church near Wirt, using my charts to illustrate the gospel story. *Am so far organist, as well as doing all the preaching.* Nice, large, attentive audiences are in attendance. *A few Saints here,* under the leadership of our worthy brother, J. J Boswell, *are striving to keep the work alive under adverse circumstances. This is where William Marshall, Richard Scott, J. D. Porter and L. F. Daniels were once promi-*

nent ministers and missionaries, but left the church. Brother Marshall now preaches for the Baptist Church, and Richard Scott for the Christian Church, in neighborhoods adjacent to this branch. But *we are grateful that we find a few* still determined to remain in the work, and some outside appear to be not far from the kingdom" (the italics are mine). This little bit of news is refreshing in contrast with that fulsome eulogy that they are wont to bestow upon their successful conduct of a debate.

This volume is not a history of that debate, but the material used in it was for the most part gathered during the weeks of preparation for the debate. It is true that much has been gathered since, but the major part was first used as occasion called it forth in that discussion. There is little for which credit is asked for its marked originality. I have gleaned from every source available such information as will make clear the fraudulency of the Mormon claims. Due credit has been given *in loco* for all borrowed material where its authorship has been known, while special acknowledgment is here given to the suggestions made by the late D. H Bays. During the debate, Mr. Bays was for a number of days prostrate with sickness, but he had with him books which, supplemented by verbal suggestions, did much to help an inexperienced debater to win this battle with the Mormons.

This man (Bays) was for many years a member of the Reorganized Church, had himself conducted a number of discussions *for* them, and personally stated to me, a suggestion which I now firmly believe, *that the strength of the Mormon position was always in the weakness of its opponents.* During the discussion, lack of time forbade an examination of all references that he then gave me, but the leisure afforded in the two or more years intervening has permitted the investigation to be made.

Grateful acknowledgment is likewise made of the signal service rendered by M. R. Scott, Jr., the innocent cause of the discussion. Especially valuable was his aid along the line of furnishing documentary evidence on controverted topics.

The Mormons affect to court investigation; I have complied with their wishes. A distinguished American general is credited with the statement that "war is hell;" we have meant this to be—for Mormonism. I hold that their notions are erroneous; I have tried to refute them. I believe that the whole scheme is wicked; I have sought to expose it. A foolish disregard for the menace of Mormonism is suicidal, hence I have tried to meet them at their strongest points. It has committed crimes in the name of religion and deserves to have its mask removed. If, as they claim, Joseph Smith is a prophet of God, he should have a hearing; if he is not what he claims to be or what is claimed for him, he should be silenced. If their system is divine, it deserves acceptance; if it is of the earth, earthy, it should be so branded. This I have attempted to do.

The phrase, "the menace of Mormonism," is more than mere alliteration—it is a concise statement of a fact. Scattered over our nation are not less than twenty-five hundred Mormon missionaries who claim to be converting to Mormonism as many as twenty thousand of our people annually. The daily newspaper is the faithful chronicler of their inroads upon our institutions. There seems to be a timeliness in the appearance of a work such as this purports to be. That there is an abundance of material scattered through many volumes, much of it well written and useful, we acknowledge, yet we are not aware of the existence of the single volume that contains for the polemic as much valuable matter as is here presented.

This is not an expression of conceit; if there were but the one volume, the need for this would not be so apparent, but the absence of even one justifies the time and effort devoted to this.

A word of caution is not amiss to the man who for the first time comes face to face with these men who are schooled in the art of public discussion. Do not feel that you have done your entire duty when you have called a Mormon a polygamist. He may be that, and he may not, but he is more. He stands for a disease of which polygamy is only the symptom; back of him there is a system that made polygamy possible. Especially will you find this caution timely when you come to deal with an elder of the Reorganized Church. Understand, he claims no relationship to the Utah people and will join you in your condemnation of polygamy. The wholesale condemnation of polygamy with nothing else to follow it will let you down with these people, and hard, too.

Another word: Do not delude yourself with the belief that the Mormons do not know the New Testament. They know it, and know it well. Indeed, they are not qualified to present Mormonism until they have learned what the New Testament has to say upon a given topic. When they seek to present the claims of Mormonism they always open the way with the New Testament. Their work consists in harmonizing the peculiarities of their doctrines with the tenets of the New Testament. Your opponent will spare no pains to have present with him the best help that his institution affords, and this is exhausted only by the entire resources of his organization.

This volume is a sincere attempt to give assistance in the overthrow of the error. If there is any strength in the utterances contained in this book, the reader will be able to discover it without having it pointed out. The

arguments herein presented have this to commend them: they have been tried in the heat of battle and have not been found wanting. It is too much to hope that the last word has been spoken, but that the reader has now before him much that he will find invaluable to an understanding of this heresy, may be confidently claimed.

SAMUEL W. TRAUM.

RICHMOND, Ind., January, 1909.

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MORMONISM AGAINST ITSELF

CHAPTER I.

MORMONISM: WHAT IT IS.

We are now to begin an examination into the claims made for the Book of Mormon, for Joseph Smith, Jr., as a prophet of God, and for the system which is the joint product of the "prophet" and his books. We say we are now to *begin* such an investigation, whereas it is more nearly correct to say that *we are now to record the results of an investigation which we have already made.* Frankness compels the admission that the results of our inquiry are not flattering to either the "prophet" or his literature. We are aware that adherents to the Mormon faith frequently testify that God has revealed to them his approval of the "seer," and has shown them that the Book of Mormon and the Book of Doctrine and Covenants are of divine origin; but in all candor we avow that he has never seen fit to make such a "revelation" to us. In the absence of like evidence, we withhold our belief, exonerating the Lord of all fault in the delinquency.

In making this contribution to anti-Mormon literature, we realize that we are laying ourselves liable to the charge of "persecuting the Saints," and of showing ourselves akin to Saul of Tarsus in the days of his bitterness against the people of God; but this liability to such criticism we hold to be inevitable, when attacking a

controverted point in a theological system, and plead this, to condone our offense, that we attack this monstrous heresy in all good conscience, pledging ourselves that, when we are shown to be wrong, to just as ardently defend the "faith" we now seek to overthrow. If to be able to say what we are now to say, that for our present position we have given up home and kindred for the gospel's sake, and that this is an adequate proof of sincerity in the matter, then the "Saints" can not eye with suspicion the motives that prompt to our present endeavor.

When at a later time we come to look upon this "prophet" and his works, and shall be impelled in the interest of truth to comment unfavorably upon his vast pretensions, it shall be done in the full consciousness that he will at once be compared to Jesus Christ. He has already, by them, been credited with having done more (save Jesus only) for the salvation of men in this world, than any other man that ever lived in it.[1] We shall expect to learn that the orthodox world was not ready to accept Jesus Christ as a prophet, notwithstanding his just claims to honor as the Son of God. Blasphemously shall it be said that the same is true of Joseph Smith, Jr. We shall confidently look for a defense along the line that Christ was rejected because he was misunderstood, and for the same reason has the world held aloof from Joseph Smith, Jr. It will be asserted that men could not see the true character of Jesus Christ because of a native prejudice that beclouded the vision, and which was deepened by the falsehoods and foul aspersions heaped upon him; that slander and calumny ran ahead to cast the thorns upon his pathway, and that when he died it was a venomous spite that nailed him to the cross. So shall

[1] "Doctrine and Covenants," Sec. cxiii.

it be held that a blind, perverse and crooked generation could not behold in Joseph Smith, Jr., the lineaments of a prophet of God.

But all this need not deter us from our course, for such claims have boastful pretenders ever made. Our study of the subjects to be presented in this volume has quite inured us against Mormon methods. Our determination is to put to the test their every claim. Acrimonious assaults, such as they make upon the word of God, need not move us. If there is any prophet of God who, either in office or out of it, stands in need of defense, let him make it who holds a brief for that purpose; but let us know once for all that the malicious attacks which Mormons make upon the Book and men of God, will not establish for them a single pretended "revelation."

We shall further acknowledge with them that truth has never had an easy course to travel, but we beg to assure them that this sentiment is quite as strongly operative against them as for them. If it should transpire that they have not the truth, despite their claims, then manifestly they are in the wrong when they thrust their institution forward as the true church of Jesus Christ, and substitute their pretended revelation for the expressed will of God, as set forth in the volume of the Book. They are not sparing in their wholesale condemnation of every system of religious truth not their own, and, according to their preaching, the issue of rejecting their system is damnation. But with all their pompous assertions we do not believe them, and return from the investigation of them fully satisfied that they are false from the day of their inception to the present time. We have not "shied off" when confronted by any phase of Mormonism, and have not shrunk from giving painstaking attention to the most intricate of their prob-

lems and their proofs. Hence we claim a right to be heard, and an equal claim is made that we speak advisedly when we characterize the whole thing as a clumsy and stupid fraud.

There appears to be some antipathy to the use of the word "Mormon," when applied to individuals; or "Mormonism," when applied to their system of religion; or "Mormon Church," when used in a manner descriptive of their organization. Thus, while forbidding the use of these terms, they are not agreed among themselves as to a term universally acceptable. They were first called, or, rather, they first called themselves, the "Church of Christ;" that title appearing upon the title-page of the Book of Commandments as late as 1833. Before they left Kirtland, Whitmer says, they were called "The Church of Latter-day Saints," the name of Christ having been elided. Subsequently this was expanded to read, "The Church of Jesus Christ of Latter-day Saints," which title the Utah faction wears, while the "Josephites," whose headquarters are in Lamoni, Iowa, use the imposing title, "Reorganized Church of Jesus Christ of Latter-day Saints," using eighteen different letters of the twenty-six in the alphabet. When, therefore, we use the above objectionable terms, it is through no slanderous or contemptuous motive, but solely for the absence of any one other term that will be so inclusive. We trust that they as Mormons will yield gracefully to this necessity imposed upon us, especially since their own historian thus writes: "And this is Mormonism! A grand universal scheme of salvation! A stupendous structure of divine purposes and divine beneficence!"[1]

The above citation from Tullidge, the historian of

[1] Tullidge's "Life of the Prophet," p. 133.

the church, at once answers for a Mormon definition of Mormonism, and justifies us in the use of the appellation. As "a universal scheme of salvation," its claim is unqualifiedly false, and every Mormon use of the "scheme" utterly belies the above description of it. The gospel of the Book of Mormon is not coextensive with the gospel of the New Testament. Lineage with Abraham in the New Testament is that we are children by faith; that is, like *faith* determines relationship; with the Mormon it is blood. The defense that is made for the Book of Mormon, as shown by its preface, is that it is "written to the Lamanites, who are a remnant of the house of Israel." It says "also to the Jew and Gentile," in the very next clause; but within its lids there is no command that commissions any one to go to the Gentiles, but it is expressly set for the "gathering of the Jews." It records no Gentile church history, for the simple reason that if the Lamanites are the American Indians, and these are a "remnant of the house of Israel," and until Columbian times there were no Gentiles on the continent, then there is not a vestige of hope for any Gentile based upon any command or any promise in the Book of Mormon. The mission of the book is to gather up the Jews and present them as "an offering unto the Lord." Mormon usage confirms this belief. There is no more reprehensible term that they can use than "Gentilish," and Joseph Smith, Jr., could only be called of God because he was an "Ephraimite." In a letter written by "Father" Gurley to "Brother Sheen," an anti-polygamous Mormon, just before the "reorganization," the question was asked: "Are we the *blood of Ephraim?* If we are, let us show our *blood* by our works."[1] If this means anything, it means that these men are Jews of the

[1] Tullidge's "Life of the Prophet," p. 605.

tribe of Ephraim, not by faith, but by blood, and it makes the gospel plan of salvation as shown by the Book of Mormon to consist of a flesh-and-blood basis of acceptance. To accept Mormonism is evidence of Jewish blood, and to reject it is to be stigmatized as Gentile, and absolutely without salvation. The preposterous assertion that this is "a grand universal scheme of salvation" is ludicrously absurd in the light of Mormon history and usage.

A Mormon may then be defined as one who holds to the inspiration of the Book of Mormon and to the divinity of the mission of Joseph Smith, Jr., as a prophet of God. The aggregate of such believers we shall style the "Mormon Church," and the full development of that system of religion, which is shown by its theory and practice to be the product of this man and his books, we shall call "Mormonism." So understood and so explained, the use of these appellations should not entirely condemn this volume in the sight of such believers as above described, into whose hands this book may fall. As to the spirit in which we shall prosecute our work, it must necessarily be controversial. However, we must be fair. It is no advance in the interests of truth to set up a "man of straw," and then to proceed to his demolition, finding thereby just grounds for applauding ourselves in the signal victory we may have gained. Our plan is to always state a proposition as its friends will defend it, and in the exact language they employ, proceeding from thence to an examination into their alleged proofs, following with a conclusion based upon these combined premises. Where we find a controverted question, upon which the Mormons have themselves failed to agree, our attempt shall be to set before the reader both sides of the controversy, permitting him to reach his own con-

clusion, except in instances where in our judgment we may lend assistance. Of the exercise of this privilege we shall be the sole judge, being alone answerable for any error it may contain. From this plan and this purpose no well-meaning person can dissent. We do not hope to gain anything by asking the "Saints" to lay aside all bias and prejudice; this we doubt their ability to do. If we succeed in convincing them, it must be in spite of their preconceived notions. Experience has demonstrated that this task is not altogether a hopeless one.

We can scarcely imagine the type of mind that will not find its interest excited by a careful study of Mormonism. Its lowly origin; its singular proselyting power; its marvelous dissemination, especially during the lifetime of its "prophet;" its almost unparalleled comedy and tragedy as exhibited by the experiences of the people who gave it credence; its steadfast allegiance of many, at the price of reproach and degradation, frequently at the expense of misery almost beyond human endurance; its apostasies by an almost equal number, and especially by those who were best acquainted with its origin and its sanctions—all these are elements that combine to invite the attention of all who are of an investigating turn of mind. There is no crime in the catalogue of misdemeanors with which the "Saints" have not be charged. Of some of these they were innocent, and, being able to establish their innocency, have found their cause strengthened by malicious attacks. They have been met by opponents who, because they knew but little of the system, have made such a poor attack that it has redounded to the upholding of the system. They have ever delighted in getting hold of a person ill qualified to meet their attacks, and by the weakness of the defense of their opponents, their own faith

has been confirmed. They have been accused of lying in the interests of their priesthood, and even Mormon has fought Mormon, until it is difficult to determine upon the acceptance of their testimony. Incrimination and recrimination have ever been favorite methods of Mormons and anti-Mormons alike. They have fallen out among themselves, and so freely has the *lie* been passed that there is not left one prominent man among them whose word is universally received. Now, in the midst of all this chaos of inconsistencies, we are expected to seek out that immutable and constant quantity, so precious and yet so elusive, Truth.

For many people, if not for most, the kingdom of Mormonism is bounded on the north by polygamy; on the east, by the Adam-God theory; on the south, by the doctrine of blood atonement; and, on the west, by the Mountain Meadow massacre. But these lines are purely artificial, not to say imaginary. Not that the Mormons of the Salt Lake territory do not teach such doctrines, or are guiltless of the crimes preferred, but these are not the marks of Mormonism. Every one of these heresies and crimes may be denied, and the "Josephite" denies them every one, yet he is still a Mormon. Hence, as *he* is within the confines of Mormonism, we are compelled to draw our lines other than here noted. A more proper definition of the boundary lines would show that the domain of the Mormon is bounded on the north by the Book of Mormon; on the east, by the prophetship of Joseph Smith, Jr.; on the south, by the doctrine of continuous revelation, as shown in the Book of Doctrine and Covenants; and, on the west, by the Aaronic and Melchizedek priesthoods. Having these four, we have every essential that goes to make up Mormonism, and which are indeed the distinguishing marks of the cult. Con-

sequently, the intelligent investigation of the system must embrace a consideration of the four following questions:

1. Is the Book of Mormon of divine inspiration?
2. Is the doctrine of continuous revelation true?
3. Is the Mormon priesthood established by divine authority?
4. Is Joseph Smith, Jr., a prophet of God?

It is true that there are subsidiary questions that arise, such as, for instance, Was Joseph Smith, Jr., a polygamist? But all such are subordinate to one or the other of these four leading questions. This, then, is the ground of our affirmation that these four questions are the very vitals of the Mormon faith. However much they may fight each other, and however heretical may be their utterances on great moral topics, holding to the four above-noted doctrines they are Mormons—essentially so.

William Alexander Linn, in his "Story of the Mormons," gives us, in his initial chapter of that most excellent book, a discussion of the "Facility of Human Belief." His observations are correct, bearing on the history of other delusions that may have been accepted by other people; but when he seeks to account for what he calls the "Miracle of Mormonism"—that is, that it should have met with such wide acceptance in such a land as ours—his answer is, in our estimation, insufficient, and that, too, because he never gets within speaking distance of the real strength of these people. The susceptibility of certain people, who are in other departments of life so sane, to be led off by vagaries of every description, of which Mormonism is one, the position he takes, is not a serious answer to this problem. We have been at some pains to inquire into the foundations of

Mormonism, and we here register our profound conviction that the strength of Mormonism is, has been, and will continue to be, till conditions materially change, the *divided state of Christendom.* A conclusion so important as this deserves at our hand some justification. The strength of Mormonism has always been the weakness of its opposition, and the weakness of Protestantism is its divisions.

Quite early in the religious experience of Joseph Smith, Jr., so he tells us in his history, he went into the woods to pray. This prayer, he claims, was incited by a desire to know just what course to take to become a Christian. The numerous forms of religious belief in his own community had tended to the confusion of his mind. Unsophisticated as he was, he could not tell which of all these sects to join. Accordingly he inquired of the Lord, and was told to join none of them, as they were all wrong, "having a form of godliness, but denying the power thereof." Just now we are not concerned with the alleged fact that an angel actually appeared to him, this can be taken up at a later time; but what we must observe is this, that when this boy came forward with his story, no one of the "sects" could set him right. The merest tyro in religious history must know that this is true. Each was busy with its own tenets, and almost every form of religious debate was the order of the day. In recording this, we are not compelled to take sides with the disputants; we simply chronicle the condition then prevailing. Households were divided, part belonging to one faith and part to another. A state religion was exotic to American soil, and did not flourish, nor could it command obedience to its authority. Dissenters of every kind found a freedom in the New World which they could not enjoy on the shores of the Old. Rivalry was

keen and differences were magnified and opinions became vested with the authority of essentials, and were made tests of fellowship. It was an age when religious views were very fluctuating, and it was not uncommon for votaries of one religion to forsake one communion and flee to another, each time making the rules of the new fellowship matters of conscience. The Book of Mormon itself partakes of the very atmosphere of the place where it was brought into existence. It aims to settle every disputed question. The question of baptism, its mode, action and design; the "call" to the ministry, and the authority with which it is endowed; the apostasies of the Catholic Church, and the precise form they took—these and other questions vexed the mind of that rural folk, that had but little opportunity for reading, and that found its mental exercise in bringing mind in touch with mind.

Now, these were the conditions into which young Smith came with his startling announcement that Heaven had rejected all the "sects," and for the reason that they were all wrong; and his followers later gave a semblance to his message when, in answer to the question what to do to be saved, they could use the exact words of the New Testament. They baptized people, and when questioned as to their course, said it was "for the remission of sins," in the precise words of Acts 2: 38. And such was their usual course of procedure that, when they appeared preaching their new doctrines, they could primarily make their appeal to the New Testament. And what emphasizes the thought is, that no "sect," as Smith called them, preached anything like it. People saw that these men made their appeal to the New Testament, and naturally inferred that if the Mormons are right on this and the "sects *are* wrong," why may they not be right in

other matters? This, then, opened the way for their course in apologetics, in harmonizing the New Testament and the Book of Mormon. Their success in this field has always been in direct ratio with the weakness of the opposition.

John Hyde throws a sidelight on their methods and results when he says:

> Very little attention was paid to the subject by conservators of religious truth. Despised, it was neglected; and because it was neglected, it continued to grow. *With little or no contradiction, and the little that was made, readily silenced by these men, they made themselves believed.* All that was known of Mormonism was known from their own statements; positively thinking it something holier, purer and truer, it was embraced by hundreds. To fervently embrace a delusion, is to more sincerely believe it.[1]

What Hyde shows was true in England was duplicated in practically every instance where the Mormon first appeared. Hyde says that these men "readily silenced all contradiction," but why? The Mormon will say it was because these men had the truth. And he is right. The strength of the Mormon was his knowledge of the New Testament. All scholasticism that had draped itself about the Book, he removed with ruthless hand. And it was this element of truth borrowed from the New Testament that not alone added plausibility to his monstrous pretensions in other things, but clothed him with a new power which routed and confused his opponents who could speak of salvation only in the terms of a sixteenth-century theology. And neither then nor now can any man hope to combat these people, if he has to bolster up his religion either in its theory or practice with some ecclesiastical anachronism, whose highest authority is

[1]Hyde's "Mormonism," p. 16.

that some scholastic opinion is its sanction. And the fact that the people fell in with Mormonism was not a "facility of human belief," and a "susceptibility to religious credulity," but the exercise of the plainest common sense. In other words, the Mormons were able to whip "the conservators of religious truth" with the New Testament alone, "contradictions were readily silenced by these men," and then, because the people could see the confusion on the one hand and the absolute mastery on the other, confidence was inspired in the victorious side, after which, leaving the New Testament, these recent victors could bring in all of Mormonism, the Book of Mormon, the Book of Doctrine and Covenants, and Joseph Smith as the prophet, and the victory was complete.

It is because some critics of the Mormons have failed to see this that they have been led to attack the Mormons with arguments that are not well founded. The Rev. M. T. Lamb, in his work called "The Mormons and Their Bible," falls into such an error. He says: "The Mormons make more of baptism than we do. To us baptism is simply an outward symbol of an inward work wrought in the heart by the Holy Spirit, and to be submitted once for all."[1] Without seeking to espouse the cause of the Mormon in this instance, it is enough to say that Mr. Lamb would find it a difficult matter to meet a well-informed Mormon before an audience of intelligent people, and there establish that his version of the meaning of the ordinance of baptism has been made clearer by the phraseology he uses, especially if the terms of the discussion limited the disputants to New Testament language. Later on, the Mormon will appear to a disadvantage when he expands the meaning of baptism to include the *proxy* baptisms practiced by the church, but as to the

[1] Lamb's "The Mormons and Their Bible," p. 16.

meaning attached to the ordinance as *inducting the believer into the "body of Christ,"* there can be no question that, in the presence of any audience, *whether preached by Mormon or Gentile, the New Testament position is indisputably correct, and will carry with it all the power that any truth is calculated to convey.* Which brings us back to our former observation, that the strength of Mormonism is the weakness of the attack made against it.

In further assuring ourselves of the correctness of the position taken relative to the strength of Mormonism, we may profitably revert to what we have said above, that Mormonism is that system of religion based upon the claim that the Book of Mormon is divine and that Joseph Smith, Jr., is a prophet of God; but we add *that its strength is something that is extraneous to these two elements.* Although these two doctrines are vital to the system, yet they are not at first broached. The peripatetic elders who scour the country, and who stop at your door and mine, will present tracts in which New Testament teaching abounds, and from which has carefully been excluded that which distinguishes Mormonism. And it follows from all that has been said that, should these itinerants be confronted with a united Christendom, not a comity of churches, nor yet divided churches, but a united church, their endeavors would be forestalled. But, as it is, they find a community in which there are organizations deriving their professed authority from the same book, yet teaching, as the Mormon claims, "for doctrine the commandments of men," doctrines that are diametrically opposite to each other, and when he affirms that they can not all be right, since truth is not discordant, he has created a presumption that his opinion is correct, with none able to gainsay the position.

And it will forever militate against the efficiency of the church of Christ, as she seeks to expel heresy in any form, so long as she refuses to square herself with the church of the New Testament. So long as the prayer of Christ remains unfulfilled, that "they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us: *that the world may believe that thou didst send me,*" that long will not alone denominationalism be sin, but the church will be open to the attacks of impostors of every kind. Hence, the Mormon problem is educational. The antidote for this poisonous growth is truth. From the religious standpoint we shall attempt to refute its error, and expose its wickedness, leaving to the strong arm of the State the punishment of its crimes.

CHAPTER II.

The Book of Mormon: What It Is.

In the preceding chapter an outline was presented of the four essential features of Mormonism, a knowledge of which, we asserted, is indispensable to an understanding of the Mormon system. While it matters little as to which item we first attack, for it is vulnerable at every point, it will in some ways seem more fitting to begin with the Book of Mormon. The extraordinary claims made for this book are such that any sane man, who has given the question any serious thought, will find not the slightest difficulty in concluding that either the book is of divine origin, and therefore true, or else it is a transparent and deliberate fraud, given for no other purpose than to deceive.

Much has been written of its origin and purpose, and quite generally have people formed some kind of an estimate of its value; but for the reader who is not familiar with its inception, and uninstructed regarding the claims made for it by its friends, a few introductory words are due. As before expressed, we hold ourselves in honor bound to state every proposition in the exact language of its defenders, but hold ourselves at liberty to examine the proofs advanced in support of it, and in the light of that examination to declare our belief or disbelief, as the testimony warrants. Thus shall we guard against *mis*-representing the book by not even representing it ourselves.

Isaac M. Smith, an elder of the Reorganized Church of Jesus Christ of Latter-day Saints, published in 1898

THE

BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the People of Nephi: and also of the Lamanites—written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile—written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of GOD unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of GOD. an abridgment taken from the Book of Ether.

Also which is a Record of the People of Jared, which were scattered at the time the LORD confounded the language of the people when they were building a tower to get to Heaven—which is to shew unto the remnant of the House of Israel how great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of GOD, that ye may be found spotless at the judgment seat of CHRIST.

BY JOSEPH SMITH, JUNIOR,

AUTHOR AND PROPRIETOR.

PALMYRA:

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

FACSIMILE OF TITLE-PAGE OF FIRST EDITION OF MORMON [illegible]

a book of 112 pages under the title, "The Book of Mormon Vindicated: Scriptural Evidences of the Divine Authenticity of the Book of Mormon." The author's standing in his church, and the subject-matter of his work, combine to make desirable copious extracts from this volume. In his chapter, "The Mission of the Book of Mormon," he says:

The book purports to be an inspired record, and to have been brought forward and translated by direct inspiration of God. Not only does it claim inspiration, but its grand object, the main cause of its being sprung upon the world at this time, is to establish a truth; a truth of such great importance to the human family (and so destructive of the devil's work upon the earth), as to make its promulgators the special objects of vile slander, intolerant persecution, and unrelenting hatred, in all ages of the world.

Before telling you what particular truth I have reference to, I shall tell you, in as few words as possible, what the Book of Mormon is. The main body of the work is a history of a colony of Israelites who came out of Jerusalem about six hundred years before the coming of Christ. The leader's name was Lehi, a descendant of Joseph, who was sold into Egypt. After leaving Jerusalem, the colony divided. Those who were wicked and rebellious followed Laman, the oldest son of Lehi, and the righteous followed Nephi, one of his younger sons; hence they were called Lamanites and Nephites. The Lamanites became idolatrous and the Nephites worshiped the God of Israel.

The Book of Mormon gives the history of this people, their wars and their contentions, their righteousness and their wickedness, their prosperity and their adversity, with the teachings of their prophets and leaders, down to four hundred years after Christ, making a consecutive history of them for one thousand years. It tells us that Christ came to this continent after his resurrection, showed himself to the people, preached the gospel to them, and organized a church among them; that the church he organized here, the gospel he preached here, the ordinances he taught and practiced here, were the same as the church he organized, the gospel he preached, and the ordinances he taught and practiced, on the eastern continent, at Jerusalem.

In addition to the Israelite colony, the book gives an account of another people who came from the Tower of Babel at the time the Lord confounded the language of the people, and scattered them "upon all the face of the earth." This people were led by Jared and his brother, and were called the Jaredites. They came to this continent under the direction of the Lord, rose to be a powerful people, were wonderfully blessed, both spiritually and temporally, turned from the Lord in their prosperity, and, when fully ripened in their iniquity, were destroyed from off the land, just before the landing of the Israelite colony.[1]

Thus allowing Mormon authority to supply the data, and using the commonly accepted date of the dispersion, 2133 B. C., it is apparent that we have a consecutive history of the inhabitants of this continent from that date to 420 A. D., or approximately for a period of 2,553 years. It will be well to retain these dates in mind, as at a subsequent time we shall refer to them again. While passing we may observe that, according to this author, we have a real history of a real people, as also do we note that when the second colony arrived it found the country depopulated, the Jaredites being destroyed just before the landing of the Israelite colony. As a people, the Nephites were given to keeping records, and of these this same author says:

Some four hundred years after the coming of Christ, Moroni, the last of the Nephite prophets, being directed of the Lord, took these records and hid them in the earth, having been promised of the Lord that they should be brought forth in the last days and translated by the gift and power of God. This promise, we believe, has been fulfilled in the present century.[2]

The "plates" above referred to are those from which the Book of Mormon is said to have been translated, and which in due time were given over to the young man,

[1] "Book of Mormon Vindicated," pp. 2, 3. [2] *Ibid*, p. 3.

Joseph Smith, Jr. They were delivered into his hands in 1827, together with an instrument usually styled the "Urim and Thummim," by means of which Smith was able to translate them. The translation was completed in 1829, and in 1830 the publication "came forth." And the "grand truth" which this book was to make known, as shown by its preface, was that "Jesus is the Christ, the Son of the living God." Such is the book, and such its mission as declared by its friends. And with the above sentiment agrees every Mormon writer of repute.

Parley Pratt, in his "Voice of Warning," a book of which it is said that it "has proved to be one of the best means for giving instruction upon the dealings of God with nations, and upon the gospel of Jesus Christ, that has ever been published," has added these very interesting particulars:

> These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Reformed Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at the edges with rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved.[1]

The calmness of these authors as they thus assure us of the verity of these alleged facts, which they present in this summary and omnibus manner, is equaled only by their audacity in telling so much of the story as they are able to weave into their seamless robe. That by equally weighty Mormon authority discrepancies can be discovered in the mere narration of these incidents, does not disturb the composure and serenity of their minds. They

[1] "Voice of Warning," Lamoni edition, p. 75.

dextrously sweep aside many pertinent facts which do not admit of their being used by them. And it is proper to say that any vindication of the book, which either consciously or unconsciously discards discordant facts from equally reliable sources, is at best a lame effort, is indeed no vindication at all.

By the assistance rendered by Tullidge, the church historian, we may be able to work in some minor details which are yet important enough to be considered. Having secured the "plates" from the angel, Smith allowed the information to leak out that they were in his possession, and the excitement (which, by the way, appears to exist alone in the mind of Smith) incident to it caused all manner of tales to become current concerning the Smith family—tales which, to use Joseph's hyperbole, "if I were to relate a thousandth part of them, it would fill volumes." Slander gave way to "persecution," and this ultimately became so intolerable as to create the necessity for Smith to move from New York to Pennsylvania. The timely assistance of one Martin Harris, who made him a loan (?) of fifty dollars, enabled the coming "prophet" to make his removal to the home of Mrs. Smith's father. Joseph now commenced copying some of the characters of the plates, and, by the aid of the "Urim and Thummim," translated a few of them. This was in the interim between December, 1827, and February, 1828. In the latter month, Martin Harris came to Smith, secured some of the "caractors" which Smith had copied, and took them to Professor Anthon, of New York City. This part of the narrative we shall consider more at length in its proper place. Harris returned to Smith on Apr. 12, 1828, and engaged as Smith's amanuensis. The work of "translating" continued till they had at least 116 pages of manuscript, which Harris was

allowed to take home with him. This never got back into Smith's hands. The direct result of this loss was that the work of translating ceased for well-nigh a year, and during this interval of time Joseph, so his historian says, was engaged in the very laudable enterprise of "providing sustenance for his family." In April of 1829 Oliver Cowdery makes his appearance, the two begin the translation of the book in earnest, and, as we said, the book was published in 1830.

Inasmuch as the purpose of this volume is purely doctrinal, we can allow ourselves space for historical matters just barely sufficient for keeping the thread of the narrative intact. Through the omission of much historic detail, the reader will feel constrained to supplement his study by works of purely historical kind, than which none will more admirably meet his need than Linn's "Story of the Mormons." That author claims to have made a search for facts, not moral deductions, except as they presented themselves in the course of his story. We are seeking moral deductions after having sought the facts, and shall use only so much of the story as perspicuity demands. With this statement we are ready to enter upon our study proper.

The careful reader has not failed to note, allowing this array of alleged facts to stand, that for the translation of the "plates" a special provision had been made in what is familiarly called the "Urim and Thummim." Mother Smith describes this very instrument as "two smooth, three-cornered diamonds, and the glasses were set in silver bows that were connected with each other in much the same way as old-fashioned spectacles." She claims to have seen them, Joseph himself showing them to her. Hence, if her testimony is to be accredited, this is what they looked like, unless Joseph practiced decep-

tion upon her. The "plates" were engraved in "Reformed Egyptian," a language peculiar to the people of the Book of Mormon, and intelligible to others only through the "Urim and Thummim." The Lord's care for this instrument was second only to his care for the "plates." There is but one conclusion tenable: the "plates" will remain forever untranslated, unless the translator uses the means designed of God for that purpose. The inquiry is indeed pertinent: Is there any proof that Joseph Smith, Jr., ever used such an instrument as described by Mother Smith, for translating the Book of Mormon?

That the whole story is a fabrication of a mind so perversely fertile and teemingly prolific in deception, is evident from the following considerations. In 1822, Joseph Smith, Jr., and his brother were engaged to assist in digging a well for Willard Chase, of Manchester, N. Y. Chase's affidavit fixes this as the year, and is as follows:

> After digging about twenty feet below the surface of the earth, we discovered a singularly appearing *stone* which excited my curiosity. I brought it to the top of the well, and as we were examining it, Joseph *put it in his hat, and then his face into the top of the hat.* . . . The next morning he came to me and wished to obtain the *stone,* alleging that he could see in it; but I told him that I did not wish to part with it on account of it being a curiosity, but would lend it. After obtaining the *stone,* he began to publish abroad what wonders he could discover by looking into it, and made so much disturbance among the credulous part of the community, that I ordered the *stone* to be returned.[1]

[1]Howe's "Mormonism Unveiled," quoted in "Story of the Mormons," p. 20. "Mormonism Unveiled," the first of the anti-Mormon works to appear, has ever been the object of the Saints' hatred. In "Palmyra to Independence" they give up six pages to an *expose* of Howe's errors. But they are the merest quibbles; the work itself they never touch.

Joseph's brother Hyrum borrowed the stone, Joseph having already had it for two years before it was returned at the request of Mr. Chase, and, loaning it the second time, he was never able to recover it afterward.

In the Schaff-Herzog "Encyclopedia of Religious Knowledge," page 1,576, under the caption "Mormon," is the account of a trial held before a justice of the peace in Chenango County, N. Y. Smith, the prisoner, appeared before the court on March 26, 1826, about one year after Hyrum had borrowed the "stone" from Chase. The charge against Smith was that of being "a disorderly person and an impostor." Tullidge, in his "Life of Joseph the Prophet," incidentally confirms the record of such a trial having been held, and devotes about eight pages of his volume to Joseph's account of the trial. Joseph says that he was accused of being a disorderly person, but says nothing about the charge of imposture. The "prophet" concludes his narrative by saying:

> The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend the constable, I was enabled to escape them and make my way home in safety.[1]

Joseph's description does not tally with the record of the court, and for the reader's benefit we here make a transcript of it. It says:

> Prisoner examined; says he came from the town of Palmyra and had been at the home of Josiah Stowell in Bainbridge most of the time since; had a small part of the time been looking for mines, but the major part had been employed by said Stowell on the farm and going to school; that he had a certain *stone*, which he occasionally looked at to determine where hidden treasures in the bowels of the earth were; that he professed to tell where

[1] Tullidge's "Life of the Prophet," p. 89.

gold mines were at a distance under the ground and had looked for Stowell a number of times, and had informed him where he could find those treasures and Mr. Stowell had been engaged in looking for them; that at Palmyra he had pretended to tell where money was buried in Pennsylvania, and while at Palmyra had frequently ascertained where lost property of various kinds was; that he occasionally had been in the habit of looking through this *stone* for three years, but of late had pretty much given it up on account of injuring his health, especially his eyes —it made them sore; that he did not solicit business of this kind, and had always rather declined having anything to do with the business.

Josiah Stowell and Horace Stowell and Jonathan Thompson were witnesses at the trial, and on the charge preferred, that of being a disorderly person and an impostor, the record says: "*Whereupon the Court finds the defendant guilty.*"

We now pass to the testimony of David Whitmer, one of the "witnesses" whose "testimony" is supposed to add validity to the marvelous claims made for the Book of Mormon. He is the qualified historian of the period we are now studying, and what he announces is professedly what he knows and not what some one may have told him. And, what is better, he speaks directly to the subject:

I will now give a description of the manner in which the Book of Mormon was translated (exactly what we wish to learn). Joseph Smith would put the seer *stone into his hat* (just as Chase said that Joseph practiced sorcery), and put his face into his hat (just as Chase described it), drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time, and under it was the translation in English. Brother Joseph would read off the English to Oliver Cowdery, who was the principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would

disappear, and another character with the interpretation thereof would appear. *Thus the Book of Mormon was translated by the gift and power of God, and not by the power of man.* . . . At times when Brother Joseph would attempt to translate he would look into the hat in which the *stone* had been placed, he found that he was spiritually blind and could not translate. . . . When the Book of Mormon was in the hands of the printer more money was needed to finish printing it. We were waiting for Martin Harris to sell his farm in order to raise the necessary funds. . . . Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the Book of Mormon for considerable money; and he persuaded Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the *stone. Joseph looked into the hat in which he placed the stone,* and received a revelation that some of the brethren should go to Toronto, Canada, and they would sell the copyright of the Book of Mormon.[1]

This "revelation" proved false, and in the first opportunity that was given the "seer-stone" outside the Book of Mormon it was a flat failure. But Joseph was equal to the occasion, for when these "brethren" came back with a "water-haul," he wriggled out of the predicament created by saying: "Some revelations are of God; some revelations are of man; and some revelations are of the devil." But as this one came through the "seer-stone," and was acknowledged to be either of man or of the devil, who knows but that the same can be affirmed of the Book of Mormon? The trustworthiness of the "stone" is safely challenged at the first opportunity for demonstrating its value.

It begins to look suspicious for the "prophet." The "Urim and Thummim" was composed of "two smooth, three-cornered diamonds," but he invariably used a "stone" (always spoken of in the singular). That Whit-

[1]Whitmer's "Address to Believers," pp. 12, 30, 31.

mer correctly describes Joseph's methods, there is no manner of doubt to the unbiased mind, and the story bears upon the face of it such changes as would naturally arise with new forms of opposition. As a sorcerer looking for gold mines and coined money, he used a stone and looked into his hat (so says Chase, of Manchester, N. Y.; as did also Joseph in an open court), and as a "revelator" he used a stone by looking into his hat (so says Whitmer, who was one of the eye-witnesses to the proceedings). And this is the man who was twice honored by an angel's visit—once in 1820, and again in 1823; this sorcerer, this Simon Magus of the nineteenth century, is the man who claims to be the mouthpiece of God, making known "the fulness of the everlasting gospel." And the only testimony that the world has as to the truthfulness of these angelic visits is the unsupported testimony of a man who was convicted of being an impostor, and who, when ostensibly engaged in making known the will of Heaven, treats with contempt the chosen instruments of God, supplanting his "three-cornered diamond Urim and Thummim" with a common "darnick."

Evidently the Lord had put himself to much unnecessary trouble in preserving those "plates" and the "Urim and Thummim." So proficient did the "prophet" become that he could use a "stone," instead of the "interpreters," and the "plates" were not in sight at all, for only a parchment appeared, or "something resembling parchment," and on that, says Whitmer, "appeared the writing." Either Whitmer has lied, and is therefore discredited when making his former assertions, or Joseph Smith has lied in the story he has told. The acceptance of either alternative is destructive of the belief that God had anything to do with the book. Its fraudulent character is, therefore, highly probable.

CHAPTER III.

The Book of Mormon and Its Witnesses.

When the Book of Mormon made its appearance, its genuineness was abundantly attested by an array of names that was printed in its introductory part. The reason for these affidavits and avowals will become clear as we proceed in our study. The "plates" had never been placed on public exhibition, Smith's secretiveness having kept them from the gaze of the vulgar throng, hence when their contents were to be placed before the world, they required some other assurance than that afforded by their internal evidence. Without further comment, let us see what these affirmants had to say. The first in order was *the testimony of the three witnesses:*

Be it known unto all nations, kindreds, tribes, tongues and people unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown us by the power of God and not of man. And we declare with soberness, that an angel of God came down from heaven and he brought and laid (them) before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in

our eyes; nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient to the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our generations; but this generation shall have my word through the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

And also the testimony of the eight witnesses:

Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown us the plates of which hath been spoken, which have appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown (them) unto us, for we have seen and hefted, and know of a surety that said Smith has got the plates of which hath been spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH.[1]

Following our usual course, it is of interest to know of the importance attached to this testimony by those who hold it of any assignable value. One writer, in rejecting the idea that these men *imagined* the sights which they so minutely describe, and consequently alleg-

[1]Preface to "Nephite Records" (Book of Mormon).

ing their competency to testify concerning these facts, says in reply to an opponent:

> The eleven witnesses . . . were men of, at least, ordinary abilities, while many of them had a fair English education, and a moderate acquaintance with the common affairs of business. Now it is highly improbable, if not quite impossible, for an illiterate young man of from twenty-three to twenty-five years of age, as was Joseph Smith, with whom they were most intimately acquainted, and with whom they frequently associated, to have deceived these eleven witnesses.

In attempting to establish that Joseph really had the "plates," "of which hath been spoken," this critic thus argues:

> But for him to prepare a large book of plates, and those plates engraved with characters that had "the appearance of ancient work, and of curious workmanship," a work requiring great labor and most consummate skill, and then palm them off on eleven rational men as genuine records, the records of very remote ages, and *sacred* at that, is quite past belief. The facts are, their testimony is true and valid for the purpose for which it was given, or else these witnesses are deceivers of the basest class.

Nor does he stop here, for he is a man of great boldness of utterance, which no doubt is commendable so long as it is not depreciated by brag and bluster. Apparently he realizes the nature of the problem, for he adds:

> If they, personally, saw not the plates, and the engravings thereon; and if they saw not an angel of God come down from heaven; and if the angel did not bring the plates and lay them before their eyes; and if they did not hear the voice of God themselves; and if the plates were not shown them "by the power of God and not of man"—then they were vile and willful impostors, for they unequivocally affirm as much. . . . Joseph, Oliver, Martin and David—nothing is said of the "eight"—their united testimony lives to-day, though they have passed away to the God who gave them being. They were competent and cred-

ible witnesses; their joint testimony is now in force. Men of intelligence, men of integrity, fearless, unflinching men, their testimony and their memory will live and be honored when their defamers and traducers will have gone down into oblivion, or are remembered only with pity and with shame.[1]

There is no mistaking the position taken by this author, and the terrible alternative he offers us upon our rejection of the testimony of these witnesses, as cruel as it is, is, nevertheless, of his own choosing. If by attacking the credibility of these witnesses we are bound to conclude that they "are deceivers of the basest class," and "vile and willful impostors," we yield to the necessity. That they were "men of intelligence, men of integrity, and fearless, unflinching men," we seriously question. In saying this we are not partial to men who have been "their traducers and defamers," some of whom may have gone down to oblivion or are remembered only with pity and shame, nor are we particularly concerned with the fate that has overtaken men of that stripe; but for Joseph, Oliver, David and Martin, these arch-conspirators, we have a feeling of profound contempt. This statement serves to define the issue now before us.

In seeing such an array of witnesses' names on the fly-leaf of a book that purports to come from God, minds of a certain type may be deeply impressed with the alleged genuineness of the book, while it only creates in our minds a suspicion of its genuineness. So far as we know, there is no other "sacred" book or books that have elicited from God the same overweening carefulness that his work should not be questioned. Hitherto he has spoken, and has required none to vouch for the genuineness of his messages, in any such puerile fashion. He

[1]Blair's "Joseph the Seer," pp. 102, 104, 107.

sends his sun to shine in the heavens, but dispenses with a herald to announce the coming of the light. He has always resented the interference of those who seek to "steady the ark." Why, then, this unprecedented care to commend this book? Allowing that he had anything to do with its introduction into the world, it would seem that he early expected that it would strike a "snag" somewhere, and sought by the aid of eleven men to tide it over these danger-points. As we shall see before we have completed our investigation, that if God lent a hand in this enterprise, and at any place put on it the stamp of his approval, *he should be everlastingly ashamed of his job.* The English language is inadequate to a proper characterization of it. It makes one wish that he might have a working knowledge of the "Reformed Egyptian," so that in the little space allotted he might be able to say much. And yet these witnesses affirm that God supplied the material, translated the text, exhibited the plates to these men, and approbated the work withal, and gave them commission to make it known unto the world. It is a libel on God!

But are these witnesses to be believed? That is the question. We shall attempt their impeachment with their own words and books. Special space is reserved for a detailed study of the Book of Doctrine and Covenants, but for our present purpose we refer to Section 4, Paragraph 3, of that work, which reads:

> I have reserved those things (the plates?) which I have intrusted unto you my servant Joseph for a wise purpose in me, and it (the purpose?) shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants (Oliver, Martin and David), and they shall go forth with my words, that are given through you; yea, they shall know of a surety that these things are true, for from

heaven will I declare it unto them; I will give them power to behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation.

Assuming, for the sake of the argument, that God actually gave this "revelation," and this the "Saints" do assume, what must have been his surprise and chagrin upon the completion of the Book of Mormon when he saw that these "servants" of his had been brazen enough to give the testimony of *eleven* men, when by express statement he had informed them that he had limited it to *three!* He had said that he would give this power "to behold these things" (the plates) "as they are," and to "none else" would he grant "this power to receive this same testimony." We are well aware of the usual wriggle that the "Saints" make to invalidate the charge that is here preferred. They assert that God denied "this same power," as if by this he meant that he would not go to the same trouble to show these plates from heaven to the "eight" as he had for the "three." But "the same testimony" in this instance is construed in the light of its explanatory clause, to "view these things as they are." So, if the testimony of the "eight" does not mean that they are affirming a knowledge of "these things as they are," will some one be good enough to say just what it does mean? If by *seeing* and *hefting* they were not convinced that they had seen and hefted these things as they are, then is there no sense in their testimony, and less of sense in the English language.

Thus it is manifest that, if the "revelation" is true, the "testimony" is false, and, if false, the testifiers are liars. And if the men who got up the Book of Mormon were capable of misrepresenting affairs by swearing that God did something which he said he would not do—**in**

other words, that these men were capable of lying about a thing as sacred as this is claimed to be; in fact, did lie about the testimony of the "eight"—then, who is bold enough to affirm that they told the truth about the testimony of the "three"? We can believe neither the one nor the other. The very alternative held out to us that these witnesses are "deceivers of the basest class," and that they "were vile and willful impostors," is a conclusion that commends itself for its sanity. Henceforth, in common with the "Saints," we shall disregard the testimony of the "eight." They are unmitigated liars touching this question, allowing their own books and words to judge them, and if it should so happen that the Book of Mormon can ever be proved to be what is said for it by its friends, it must be upon evidence stronger than what has already been offered.

Before we pass to the examination of the credibility of the testimony given by the Mormon triumvirate, Oliver, David and Martin, we shall first get a Mormon estimate of the value of it. Pres. Joseph Smith, of the Reorganized Church, declares: "The testimony of these witnesses is plain, and of a nature to preclude the possibility of their having been deceived. They could not have been mistaken, hence their testimony is true, or they are liars."[1] Apostle Orson Pratt is just as emphatic in his utterances when he says: "If he [speaking of Joseph Smith] was sincere, then the Book of Mormon is a divine revelation, and this church must be the only true and living church upon the face of the earth, and there is salvation in none other. This is an immense conclusion, but we can come to no other the moment we admit his sincerity. . . . No reasonable person will say that these

[1]Smith's History, p. 48.

persons were themselves deceived; the nature of their testimony is such that they must either be bold, daring impostors, or else the Book of Mormon is true."[1]

Thus do the Mormons themselves determine the ground upon which they want the battle to be fought. They will not allow the non-Mormon to occupy neutral ground. With them it is to accept Mormonism or be damned, and we protest against such an "immense conclusion." If we must say it, and there is no other way out of it, then Joseph Smith and these witnesses were "liars" and "bold, daring impostors." In the absence of sufficient proof to establish the Saints' affirmative, without a single incriminating statement of our own, we must conclude that they are just as vile as they have been made out to be. If they, assuring us of the sincerity of these men, and enjoining us to accept their book, hold to this belief, then it behooves them to establish the fact of that sincerity.

That an attempt has been made to establish this sincerity is unquestioned. W. W. Blair says:

> Oliver Cowdery, who became an attorney of pronounced ability, always bore undeviating testimony to the Book of Mormon till the cold waves of death swept him from the shores of time. And he, after years of reflection and profound thought upon the matter, never marred his testimony. . . . Martin Harris, now passed within the vail, whose years reached more than fourscore and ten, reaffirmed his testimony, time after time, since 1829. . . . David Whitmer, dying aged over eighty years, a man of high intellectual attainments, as noticed in the former part of our article, he, too, always unflinchingly and unqualifiedly maintained his testimony concerning the Book of Mormon. . . .
>
> It should be borne in mind that these three witnesses *withdrew from active fellowship* in the church as early as 1838, but

[1] "Pratt's Work," pp. 55, 56.

not for want of faith in the Book of Mormon, or in the prophetic mission of Joseph. Some, if not all, of them thought the church was swerving from the right, and was tending to apostasy. And it is probable that *personal grievances* and personal interests had much to do with them in shaping their course toward the church. But amid all their trials and afflictions, and though separated from the church in their associations, and having strong inducements to abandon their faith in the Book of Mormon, they nevertheless, ever and to the last, steadfastly maintained, with cheerful and earnest zeal, and with loving hope in God, their marvelous and highly important testimony.[1]

The above lengthy extract indicates the character of the defense made by the present-day members of this *Smith*sonian institution, variously known under titles connecting it with the church of Christ, and shows that it consists in the belief that the failure of these witnesses to renounce their original testimony, proves their sincerity. That it raises a presumption in favor of such a conclusion may indeed be granted, for usually it is inferred that a man will not bear persecution for a lifetime when wanting in sincerity. If the above excerpt were in exact accord with truth, there would possibly be some weight given it, but it is not true itself. The three witnesses did not "*withdraw*" from active fellowship in the church," they were "fired." Whether their summary dismissal were justifiable is quite another question, but the fact remains that when Joseph and Sidney had come to Far West, in Missouri, in 1838, Whitmer and Cowdery both fell under the "prophet's" displeasure, and they were dismissed in disgrace, fearful even of their lives, and with gross crimes charged against them. It would not be strictly parliamentary to tell Blair that he consciously prevaricated when he wrote the foregoing article con-

[1] "Joseph the Seer," pp. 104, 105, 107.

cerning these "witnesses," for if he did not know it was because he did not want to know, that one of the charges that Whitmer made against both the Brighamites and the Josephites was that Joseph Smith was not entitled to the prophetic honors he so assiduously sought, and that for this the "prophet" expelled Whitmer.

But, getting back to the possible presumption created in favor of the sincerity of men, let us say that it exists, only in case there is not a stronger reason for them to "steadfastly maintain" their lie. Such a reason we believe exists, the reason for which belief we shall tell in the words of another:

> Let us suppose that the whole thing was a conspiracy and a fraud; then what would be the probable course of these witnesses? Would one of them, because he had a disagreement with the arch-conspirator, be likely to go out on the streets and denounce his co-conspirator as a cheat, a liar and a fraud, knowing that while doing so he would lay his own hypocritical conduct bare to the gaze of an indignant public? Would he be likely to uncork the vials of his own guilty wrath against his followers when he knew it would be but the signal for his own exposure to the righteous contempt of an injured public? Hardly! No such course would be in the least probable. The interest of these four men in keeping their own counsel was mutual. If one suffered, they must all suffer. If one was exposed, all must be exposed. If there is anything in this wide world that a criminal dreads, it is exposure. . . . For a man to confess his complicity in such a nefarious transaction, would be to show himself capable of any crime in the catalogue, and would set the mark of Cain upon his brow, and brand his posterity with the ineradicable mark of infamy.[1]

This is the explanation of that threat of Rigdon and the counterthreat of Brigham at the time of the breaking up at Nauvoo. "Brother Sidney says, if we go to opposing him, he will tell our secrets. But I would say, 'Oh,

[1] D. H. Bays, in his "Doctrines and Dogmas of Mormonism," p. 247.

don't, Brother Sidney! don't tell our secrets—oh, don't!' But if he tells our secrets, we will tell his. Tit for tat."

Then, it is known that these three witnesses all died outside the church, in spite of the "immense conclusion" that there is salvation in none other. To believe that these three men saw an angel, that they were ordained by the hands of an angel, that they heard the voice of God approving this "latter-day work," and then, in the possession of all these facts, and in spite of all of them, that they, the whole kit of them, should within eight years turn their backs upon the church without whose pale there awaited damnation, and all this because they had a "personal grievance," is preposterously absurd. Sane men are judged to act from sane motives, and the motive for such a foolish course is not adequately accounted for by the Saints. If the issue is to be settled on the ground of presumption, it is in favor of the hypothesis that every conscious act of these men in bringing forth the Book of Mormon was fraudulent, hence they were "liars" and "willful impostors," and their book lacks every mark of being divinely accredited.

Coming, now, more directly to the testimony itself, we inquire, first of all, just what did Martin Harris *know?* According to the "prophet's" own account of the story, not what Martin Harris said, we learn that Joseph and the "three" went one day to the woods, a favorite spot for God to reveal himself. To the uninitiated into Mormon mysteries it is passing strange that the Lord encountered a greater task in exhibiting the plates to the "three" than what Joseph did in showing them to the "eight." Joseph not alone allowed his crowd to see them, but also "heft" them, whereas the Lord with the greatest difficulty was able to let them see them. On that day "revelations" were slow in coming,

so after trying to establish the connection for a time, Harris, thinking that he was a "Jonah" to that crowd, left the "prophet" and the other two prospective witnesses, and retired to a distant spot for prayer. Not long after Harris' departure, Joseph, David and Oliver were rewarded with a sight of "these things." Joseph then says:

> I now left David and Oliver and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me that *he had not yet prevailed with the Lord,* and earnestly requested me to join him in prayer, that he might realize the same blessings which we had received. We accordingly joined in prayer, and immediately obtained our desires, for before we had finished the same vision was opened to our view, *at least it was again to me* (Joseph makes himself secure in the event of Martin ever denying the "yarn"), *and I once more beheld and heard the same things.*[1]

Joseph then adds:

> Martin Harris cried out, apparently in ecstacy of joy, "'Tis enough! mine eyes have beheld!" and, jumping up, he shouted, "Hosanna!" blessing God, and otherwise rejoiced exceedingly.

According to this story, there is not a man on earth who can swear that all four saw the same things. The angel might have "switched" plates on them, and even Joseph could not have told the difference, for without his "Urim and Thummim" he could no more distinguish one plate from another, or one set of plates from another, than could Harris. The more probable explanation is this: Up till this time Martin Harris had been deceived, Cowdery and Whitmer alone being in the scheme with Smith. But Harris was daily becoming more and more anxious to have a glimpse of "these things." At first he was satisfied with the pages of manuscript, the pages that

[1] Tullidge's "Life of the Prophet," p. 71.

were lost. The only reproof he got was that the Lord (?) called him a "wicked man." In May of 1829 he was still insistent and the Lord (?) tried to scold him into obedience again. But the pressure was too strong; Martin had to be let into the "secret." Others were clamoring for a vision, which caused the Lord to let Joseph make a private exhibit of them to the "eight." And this story of the Lord showing them the plates that day in the woods was concocted to shut off the incessant clamor that was being made by outside parties for Joseph to show them the plates.

Sidelights on the history of these men strengthen the belief that they were capable of concocting just such a scheme as we have described. Eighty Mormons unite in charging Oliver Cowdery and David Whitmer with being counterfeiters, blacklegs, thieves and liars, further and directly accusing them with using every art and stratagem to deceive and defraud the Saints. Because they stole property and feared prosecution, they fled to Far West, Mo. And to show that it was not a mere aberration on Cowdery's part, he was accused of having been guilty of malfeasance in office while he was a justice of the peace in Kirtland, Ohio. Understanding that this was less than a year subsequent to the organization, it appears that his religion had not done him much good the first year. In November of 1831 the Lord (?) had Cowdery under suspicion, deeming it unwise to send money by him to the Saints in the West. That he was, however, in good standing is shown by the fact that he was promoted to the office of high priest in 1834. Moral fitness never was, nor is it now, a qualification for office in the Mormon priesthood. Their conference minutes will show that where a man becomes immoral in a given territory, he becomes soon thereafter an object of special

revelation, and he is sent to another mission removed from the first where his reputation was unsavory. And this is the type of men whom Blair praised when in his peroration he said, "Men of intelligence, men of integrity (!), fearless and unflinching men," whose testimony will live when their traducers and defamers were remembered only with pity and with shame. He sees fit to praise them *now*, but time was that they bore all the opprobrium that an apostate church could heap upon them. And, as we have seen, not one of them died in good standing with the rival claimants to the succession.[1]

That Whitmer reaffirmed is true, and it was all that he in consistency could do and retain his position as one of the leaders of a sect. Elder Blair said that Cowdery reaffirmed, but he got it out of Reynolds' "Myth of the Manuscript Found," and would trust that book on no other controverted position that it takes. Besides *that* record of the reaffirmation, it contains not one word about the "angel," not one word about the voice of God, and what he says can be just as true for a fraud as it could for the use to which the Mormons put it. He said:

> I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the prophet Joseph Smith, as he translated it by the Urim and Thummim, by the gift and power of God, or, as it is called by that book, the "holy interpreters." I beheld with my own eyes and handled with my own hands the gold plates from which the translation was made. I also saw with my eyes and handled with my hands the holy interpreters. That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the prophet.[2]

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[1] See *ante*, p. 55.

[2] "Myth of the Manuscript Found," and quoted "Smith's History," Vol. I. p. 50.

And any well-instructed Saint will tell you in almost the exact words of Cowdery that the Book of Mormon is true. God has shown many of them that it is true, hence the task of selecting the witnesses was for him a work of supererogation. And, of course, if they *know* that it is true, it *is* true.

As for Martin Harris reaffirming his original testimony, it can not be shown. There are statements to that effect, but they are not reliably traced to Harris. Although this man lived upwards of forty years after the death of Joseph Smith, Jr., yet the "Saints" ever "shied off" from him throughout his remaining days. What is reputed to have come from him is no more reliable than is the story that Smith told about the angel appearing to Martin in the woods. *Martin* never said it, it was Joseph Smith; so with the so-called reaffirmation we have what one of the Smiths has reported. The evidence in the case all points in the one direction; namely, that these conspirators decided to allow their secret to die with them, with the exception of Whitmer, who had the added advantage of being a ringleader of another faction. So much for what may be considered the probable course as argued for or against their testimony. We reject it as a fabrication, given for no other purpose than to deceive, and acquiesce in the alternative offered that these men were "liars" and "willful impostors" and "deceivers of the basest class."

CHAPTER IV.

The Book of Mormon: Its Translation.

When the Book of Mormon made its appearance it proved to be what had been "prophesied" it should be, "a marvelous work and a wonder," and at no time in its most eventful history was it more wonderful or marvelous than when it had passed through its first edition. That in some respects it was on a par with many other literary crudities of its age may be true, but that it bore every evidence of having been handled by illiterates is shown by the fact that it has improved constantly with the literary attainments of its revisers. Its apologists soon found that its so-called typographical errors militated against its acceptance with many people, and the suspicion was gravely entertained that God had not taken the prominent part in its "coming forth" as had been so stoutly maintained. In this chapter we wish to look at some of these imperfections.

There is no other one problem that presents itself to the student who has undertaken an examination of the foundations of Mormonism whose solution is so elusive as that of reproducing the exact scenes of these actors while translating the Book of Mormon. We have already referred to Whitmer's description of the work, and what he says is clear, so far as it goes, but some details are omitted. Joseph Smith III., son of the "prophet," interviewed his aged mother, Emma Hale Smith, and she said that in writing for Joseph, to use her exact words, "I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat,

with the stone in it, and dictating hour after hour with nothing between us."[1] She said that he had no book or manuscript at hand from which he read while dictating, and that the "plates" lay on a table wrapped in a small linen cloth which she had given him to fold them in. She once felt of the "plates" and was able to trace their outline and shape, that they were pliable like thick paper and rustled with a metallic sound.

And that story is just as clear as Whitmer's. In refuting the objection interposed against "translating" a work so large as the Book of Mormon in so short a time, Elder George Reynolds, in his "Myth of the Manuscript Found,"[2] says:

> At the outset it must be recollected that the transaction was accomplished by no common method, by no ordinary means. It was done by divine aid. There were no delays over obscure passages, no difficulties over the choice of words, no stoppages from ignorance of the translator; no time was wasted in investigation or argument over the value, intent or meaning of certain characters, and there were no references to authorities. These difficulties to human work were removed. *All was as simple as when a clerk writes from dictation.* The translation of the characters appeared on the Urim and Thummim, sentence by sentence, and as soon as correctly transcribed the next would appear. So the inquiry narrows down to the consideration of this simple question, How much could Oliver Cowdery write in a day?

And this is just as clear as is the story told by Sister Emma or David Whitmer. Reynolds also tells us what Martin Harris knew about the transaction. He says:

> Martin explained the transaction as follows: By the aid of the *seer stone* sentences would appear and were read by the prophet and written by Martin, and when finished he would say, "Written," and if correctly written, that sentence would dis-

[1] Tullidge's "Life of the Prophet," p. 7933.
[2] P. 71.

appear and another appear in its place; but if not written correctly, it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.[1]

Brigham H. Roberts has written a brief history of the church, and, on page 28 of that volume, tells of the manner in which the plates were translated. He says:

> The prophet, *scanning through* the Urim and Thummim, the golden pages, would see appear, in lieu of the strange characters engraved thereon, *their equivalent in English words.* These he would repeat and the scribe, separated from him by a veil or curtain, would write them down. . . . Until the writing was correct in every particular, the words last given would remain before the eyes of the translator, and not disappear. But on the necessary correction having been made, they would immediately pass away and be succeeded by others.

Taking any one of these statements singly, no great difficulty arises in understanding it, but when we seek their combination trouble is at hand. For instance, Roberts says that the characters appeared while *"scanning through"* the Urim and Thummim, while Reynolds says as emphatically, that the characters appeared *"on"* the Urim and Thummim. Joseph's wife aided in the translation while seated at the side of her husband, while, in another instance, the translator and amanuensis were separated from each other by a curtain. We also call attention to an observation already made, that Joseph's wife speaks of the "stone" instead of the plural form, which is incorrect, if Lucy Smith's description of the Urim and Thummim is to be accepted. But where were the plates all the time, and of what value to the proceedings were they? Cowdery says that the "plates" were not in sight at all, as also does Whitmer; Mrs. Emma Smith says they were covered with a linen cloth; Brigham

[1] "Myth of the Manuscript Found," p. 91.

Roberts alone speaks of the "prophet" scanning "the golden pages." There appears uniformity of agreement that the "stone" in every instance was used in Joseph's hat. This served to make a space absolutely dark, as Whitmer tells us, and in that "the spiritual light would shine." Did the "characters" appear *on* the stone, or did the translation in English form appear? No one can tell. "Frequently one character would make two lines of manuscript, while others made but a word or two words." One man tells us that the "graven characters would appear in succession to the seer and directly *under* the character, *when viewed through the glasses,* would be the *translation* in English." So from one "authority" we learn that only the English appeared, and from another, that both the character and English words.

But, whatever discordant testimony is offered regarding the *manner* of the translating, there is no doubt as to the correctness of the results. "Until the writing was correct in every particular, the words last given would remain before the eyes of the translator, and not disappear. But on the necessary correction having been made, they would immediately pass away and be succeeded by others." "Correct in every particular" is rather a sweeping statement, but it is Mormon testimony, written by a believer in the Book of Mormon. And if that statement is correct, there can be no question as to the infallibility of the work that was done by Smith. Smith was reputedly illiterate, and appeared to have some difficulty in his spelling, for, having words that he could not pronounce, he had to spell them out for Cowdery. Spelling is a "particular" in which, if the work was correctly done, no imperfection should be found. The form of a verb is a "particular," and must be correctly used in every

instance in order to show that the "Urim and Thummim" was in good working order. If the Book had been a work of Joseph Smith's alone, we should have found those "imperfections of man" which the Book itself apologizes for, but since God took a hand in the work, and would not allow the English words to pass away until they had been *correctly written in every particular,* we should expect a perfect work. And because the work was as simple as when a clerk writes from dictation, with no hesitancy over obscure passages, or no need for reference to authorities, the work was expedited to agree with the swiftness of Cowdery's pen.

A sidelight is thrown on the situation in which Joseph was safeguarded from error, by Section 9 of the Book of Commandments, in which he says:

> Now, behold I say unto you, that because you delivered up so many writings, which *you had power to translate,* into the hands of a wicked man, you have lost them, and *you have also lost your gift* at the same time, *nevertheless, it has been restored unto you again;* therefore see that you are faithful and go on unto the finishing of the remainder of the work as you have begun. Do not run faster than you have strength and means provided to translate, and be diligent unto the end.

Not only are we warranted in our belief that Joseph Smith, according to the light that we have on the problem, had every safeguard, but Mormonism accepts the product of Smith's ignorance, multiplied by God's power, as being absolutely infallible. Says Orson Pratt, in speaking of the divisions found in Protestantism, owing, as he believed, to the ambiguity of the English Bible, and due to errors arising from an uninspired translation, that "the only way to remedy this great evil is to obtain another revelation of the gospel, free from all the corruptions and uncertainty which characterize the English

Bible. *Such a revelation is the Book of Mormon;* the most infallible certainty characterizes every ordinance and every doctrinal point revealed in that book. In it there is no ambiguity, no room for controversy, no doctrine so imperfectly expressed, that two persons would draw two conclusions therefrom."

As an example of this, it is not amiss to call the attention of our Mormon friends to the fact that "Joseph III." and "Joseph F." draw contrary doctrines from the Book of Mormon, in that the first uses it to prove that polygamy is wrong, and the second, to prove that the Book of Mormon sanctions polygamy. Again, Whitmer, by the means of the seer stone, in that a revelation was received on that subject through the stone, denies that Joseph has the right to "any other gift," hence, is not a prophet; whereas, the Josephites and Brighamites both use the Book of Mormon to prove that he is a prophet. Hence we have the anomaly of the "seer stone" contradicting the Book of Mormon, and what the Josephites see in the Book of Mormon, Whitmer says is not in the book. Further, if the errors of an imperfect translation are the cause of the divisions in Christendom, then manifestly what is needed is not a "new revelation of the gospel," but a new and correct translation of the one that we have. The Mormons affect to believe the Bible so far as it is translated correctly, and, being so zealous in this, we can but wonder whether they believe the Book of Mormon so far as it is correctly translated. In Nauvoo, they printed a new edition of the Book of Mormon, and having already supplanted the words "Author and Proprietor" of the first edition with the words "Translated by Joseph Smith, Jr.," in later editions, they did, in this one instance, have the boldness to place on the title page the words, *"Carefully revised by the translator."* From

this it is apparent that so defective was the first translation, notwithstanding its infallibility, that the "translator" could after a few years do a better job without the "Urim and Thummim;" nor do they know that it is correct now.

Lamoni Call, of Bountiful, Utah, has a little volume entitled "Two Thousand Changes in the Book of Mormon," in which he claims to have made note of that many changes that were made between the first edition of the book and the year 1898. To be exact, he vouches for having noted 2,038 changes; 698 of these changes were from "which" to "who." Not only are the changes of a grammatical character, but words and phrases are added or eliminated subject to the will of the "translator." "It came to pass" is a phrase that appears with less frequency in the later editions. Those parts of the Book of Mormon that are in the phraseology of the King James Version of the Bible were modified with the least frequency Linn, in his "Story of the Mormons," calls attention to not less than twenty-five whole chapters that were bodily appropriated from the Scriptures. A comparison of these several chapters, as recorded in the modern Book of Mormon, will show that Call was correct in his observation that these parts suffered fewer alterations.

In the preface to the second edition of the Book of Mormon, which was printed in 1837, the publishers, doubtless having learned of the criticisms made of the imperfections contained in the first edition, said:

> Individuals acquainted with book printing are aware of the numerous typographical errors which always occur in manuscript editions. It is only necessary to say that the whole has been carefully re-examined and compared with original manuscripts by Elder Joseph Smith, Jr., the translator of the Book of Mormon, assisted by the present printer, Brother O. Cow-

dery, who formerly wrote the greatest portion of the same as dictated by Brother Smith.

In this "preface" it seems that the publishers were conscious that the first edition was imperfect, but these imperfections consisted of typographical errors. The writer, Lamoni Call, to whom reference was made above, in the midst of his examination of the Book of Mormon respecting its imperfections, sought help from Joseph F. Smith, president of the Utah Church. In reply to a letter bearing on this subject, Mr. Smith said, in part:

> I regret, probably as much as you do, the existence in the Book of Mormon as well as other church works of typographical and grammatical errors, but these are due to the imperfections of men whose handiwork in comparison with the handiwork of God is always faulty and imperfect. But this is only the evidence of man's weakness and does not destroy the perfection of God's works, nor should they impair our confidence in them.[1]

From this we infer that this exalted Mormon believes the Book of Mormon so "far as it is translated correctly," but deeply regrets that it has these manifest imperfections, although they do not demonstrate anything beyond man's weakness. This is what we have tried all along to say, that the only conviction that has ever seized us in the reading of the book is that *it is the product, not of God's wisdom, but of man's weakness.* Smith includes other church works as also being faulty, but we must await the production of any book anywhere or of any title that for faultiness is comparable to the Book of Mormon. Their works are not so sadly lacking to-day, for the simple reason that among them they have men who, writing as men unaided by a "Urim and Thummim," can produce works more nearly perfect than could

[1] "Two Thousand Changes in the Book of Mormon," p. 87.

God, though he provided an "interpreter," but it was used by a man who was known to be illiterate. And one can but wonder, if what we have seen is a demonstration of "man's weakness," then, where in all the book is the manifestation of God's wisdom? And we humbly submit the suggestion that the "man" who was weak, was this man Smith.

To what degree this man Smith is accountable for the errors that may be in the book is a disputed question. Elder W. W. Blair thinks it wrong to hold a translator responsible for any errors that may be in the book; that is, a translator is not responsible for the truth or falsity of the thing which he translates, in this instance, no more than that of the Pope being held responsible for the truth or falsity of the alleged facts of the Odyssey, or the translators of the Bible for the alleged facts with which they deal. Smith, he thinks, should be held accountable only for the faithfulness with which he performed the work of translation. That is the very thing that we are after. We are finding fault with the work when done, and we maintain that such was its character, when finished, as to show that, even by the aid of the "Urim and Thummim," the Lord was woefully crippled by the poor selection of a man to handle the "interpreter." Without the "Urim and Thummim," Smith was able in later years to surpass his earlier effort.

The usual subterfuge of the Saints at this point is to lay the blame on the printer. But the printer holds that he was not allowed to make any corrections, and that furthermore Cowdery was the proofreader. This, then, throws the fault over to Cowdery, and since he was the "printer" when the second edition was run off in 1837, and it was an improvement over the first edition, it shows that Cowdery was learning some as the years

were passing. But even this course is not open to the Saints, for when Cowdery corrected the second edition he did it by the aid of the original manuscript, so it is claimed, and we insist that he must then have had the original manuscript at the time that he read the proof for the first edition. It is claimed by Smith, and by the Smiths, that so hotly was the "prophet" pursued by persecution of various sorts, that he had not the leisure to become educated. This is the plea that is made for him when as an "illiterate" man he produced that other "marvelous work and a wonder," the "Inspired Translation of the Scriptures." If, then, by that time, he had not had the time to become educated for that work, and was still illiterate, and yet, with all his illiteracy, he was able to help Cowdery to correct the second edition, what was to hinder him to proofread the first when he had with him every essential help then that he had later? The fact is, our contention stands that the book was never more nearly perfect than the literary attainments of its producers would allow at any given time that they worked with it, and it was never poorer than when it came fresh from the miraculous "Urim and Thummim."

Let the reader pause a moment to consider what remarkable perversity that printer had when, for instance, he persisted in using the word "which" for the word "who" almost, if not quite, seven hundred times. That he should make a mistake in handling the word for a few times, is conceivable; but that he should so persistently cling to this peculiar error for the larger number of times, and all this eluding the "scholarly" Cowdery, is past belief. As to Joseph Smith falling in with the vernacular of the local community in which the book appeared, is from the very nature of the question ruled out of consideration. Joseph Smith had nothing to do

with it; he only wrote the English that appeared, and which, when it had been written correctly, would disappear, and the next word or words would take its place. God was not a Yankee. The doctrine of his omnipresence might allow him to have a residenceship in New York, but that when he intended to give to the world "the fulness of the everlasting gospel," it is a libel on God to make of him the "country Jake" that this "marvelous work and a wonder" makes him to be. Common sense would commend the judgment that the Book of Mormon is just such a product as unaided men with only a smattering of English could produce.

Further, there are some corrections made in the book that are exactly the reverse of the statements which first appeared. If God gave the first, then the last is not true; and if the last is true, then God did not give the first. Either horn of the dilemma is fatal to an acceptance of the inspiration of the book. If the printer is responsible for the errors, then upon what ground can we explain his course of making fewer errors in those parts of the Book of Mormon that conform to the phraseology of the King James translation of the Bible? The belief some way fixes itself in one's mind that Joseph occasionally got hold of a King James version of the Bible instead of the "plates." Oh, Mormonism! To what a sad fate thou hast come! For seven brief years "the fulness of the everlasting gospel" was thine, in all its sweet simplicity, just as it issued from the "Urim and Thummim"! But now the splendid work of thy prophet hath been polluted by the touch of the "revisers"! The Mountain hath travailed, and hath brought forth a Mouse!

CHAPTER V.

The Book of Mormon and Hebrew Prophecy.

If there is one preserve more than another in which the Mormon delights to disport himself, and over which he intrepidly moves, it is on the field of Hebrew prophecy, or prophecies, which establish for him, as he avers, and doubtless believes, what he is pleased to call his "latter-day work." Together with this, indeed indissolubly united to this work, is the testimony that establishes the claims of the Book of Mormon as being the subject of Hebrew prophecy. He holds this to be the very thing which "Moses and the prophets" wrote and spoke, and of course makes his appeal to them for proof. One of them waxes exceedingly bold as he considerately says: "If I can not prove from the prophecies of the Bible that such a book and such a work were to come forth in the latter days, in the manner and at the time of the coming forth of this work, I shall not ask you to accept it."[1]

It would seriously burden the pages of this book and tax the patience of the reader did we produce in full every text that is used; it is not necessary to do this, and at the same time accomplish the end that we have in view in this chapter. We can with greater profit select what are the main texts upon which full reliance is placed, and if in the course of our investigation, since the Mormon argument goes through from beginning to end like the several links of a chain, destroy any of those links, it will show that we have demonstrated the insuf-

[1]Smith's "Book of Mormon Vindicated," p. 11.

ficiency of their proof. The task is not so difficult as to embarrass us.

To free ourselves from the unreasonable charge that we are dodging the issue by refusing to consider any part of it, we shall place in order what we understand to be their contention. The several propositions that the Mormon does and must defend are:

(1) God will literally gather Israel, the seed of Jacob, from all the nations unto their own land, which God gave their fathers by promise.

(2) He will first lift up an ensign on the mountains for the nations, set up a standard of the people, and set a sign among them. He will then immediately commission officers and send them to the nations, bearing this ensign, to declare his glory among the Gentiles, and hunt out Israel, and bring them to their own land for an offering unto the Lord.

(3) This ensign, standard and sign consists of a book, a record of the tribe of Joseph, taken by the Lord, and put with the Bible, literally joined with it.

(4) That the record of Joseph is to come out of the earth in America, because Ephraim's seed dwells there.

(5) America is the promised land to Joseph, and God brought a remnant of people to possess it.

(6) God will make use of men as instruments to bring this book forth.

(7) This generation is the time when the gathering is to take place, consequently the time when the book is to come forth.

(8) The Book of Mormon is this book, and the elders of the Church of Jesus Christ of Latter-day Saints are the officers commissioned to bear this ensign to the nations, and to declare God's glory among the Gentiles and gather Israel.

The foregoing summary is taken from the propositions defended by one Charles Thompson, in Batavia, N. Y., in 1841, which were published by him in a duodecimo volume, but was later suppressed by Brigham Young. The reason for this drastic treatment I have not been able to discover. While in my judgment it offers the most plausible defense that any Mormon has ever given the question, yet because it is now disavowed, for whatever reason, we should take what is accepted by them as being in force now. However, if any of my readers may be able to discover anything which from the Mormon standpoint is heterodox in Thompson's book, he may use this information for what it is worth, as marking the change of front that these people have made in the three-quarters of a century in which they have been in existence. That Thompson correctly set forth the teachings of Mormonism *then* is unquestionably true, however defective his utterances may now be deemed.

But the church stands by Pratt in his "Voice of Warning," so we shall allow him to define the issue. He says: "We shall attempt to prove, first, that America is a promised land to the seed of Joseph; second, that the Lord promised to reveal to them his truth as well as to the Jews; and, third, that their record was to come forth and be united with the record of the Jews in time for the restoration of Israel in the last days."[1]

Should it transpire that Pratt succeeds in this undertaking, there will be some justification of his claim for the inspiration and authoritativeness of the Book of Mormon; but, failing in this, the issue for the Mormon is lost. It were a tedious undertaking to write out the Scriptures that he uses, but if the reader will by the aid

[1] P. 76.

of the Bible verify the references, quite as much will be gained, while we give our attention to recording the results of Pratt's reflections. Using the forty-eighth chapter of Genesis, together with the forty-ninth, he attempts the proof of his first proposition; viz.: That America is the promised land of the seed of Joseph, and the several steps by which he reaches this conclusion are [1] first, Ephraim was to grow into a multitude of nations in the midst of the earth; second, Joseph was greatly to be blessed in a large inheritance, as far off as America; and, third, that this was on the west of Egypt, or Jerusalem. And for the reason that he can discover no other place where these Scriptures can apply, they must apply to America.

In his second proposition, that the Lord had promised to reveal himself to them (the descendants of Joseph) as well as to the Jews, he says: "Speaking of Ephraim, he says by the spirit of prophecy: 'I have written unto him the things of my law, but they were counted as a strange thing.' This is proof positive and needs no comment, that the great truths of heaven were revealed unto Ephraim as a strange thing." [2]

In his third proposition, that their record was to come forth, he primarily makes his appeal to Ezekiel 37, the one known as "the stick of Ephraim chapter." According to his use of this chapter, it teaches that God is going to take the Book of Mormon, "the stick of Joseph, which is in the hands of Ephraim," and will join it to the "stick of Judah," which is the Old Testament, and combining the two will make of them one book, so that finally "it will come to pass" that the Book of Mormon will be one in authority with the Old Testament Scrip-

[1] *Ibid*, p. 77.
[2] "Voice of Warning," p. 77.

tures. That we may further satisfy ourselves that this conclusion is not alone Pratt's, but is accepted by the Saints generally, we will take the testimony of another, wherein he says: "The two sticks are to be one in the hand of the Lord, one in their testimony, one in their teaching, one in doctrine."

The foregoing, we believe, fairly presents both the line of proof used by the Saints and the conclusions which they have reached. Certainly we are not conscious of having perverted either the one or the other, aiming, instead, to discover exactly what they teach and upon what premises they base their argument. It is now in order to make an examination of the alleged proof.

Manasseh and Ephraim were the sons of Joseph. Manasseh was the first-born, and when brought to the patriarch Israel for his blessing, by right of primogeniture, should have received the choice blessing, but for some reason the patriarch saw fit to bestow this upon Ephraim. While he said Manasseh should become great, he said that Ephraim should be the greater. We need not pause to consider the meaning of that phrase, "the utmost bound of the everlasting hills," for the simple reason that it is immaterial to the force of the objection we are recording. The correctness of the Saints' contention could be granted, and then it would be incumbent upon them to show, if this describes America, that the Ephraimites ever came to this land. How effectually either Ephraim or Manasseh ever wrought out the program of the patriarch we do not know; but we do know this, that whatever was the glory that accrued to either was later changed to Judah. "Moreover he refused the tent of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount of Zion which he

loved."[1] It was from the tribe of Judah whence the Lord came, showing that it was finally the purpose of God to bless not alone Israel, but the world, through Christ, that the promises of God might be yea and amen in Christ Jesus.

As to the Scripture quoted by Pratt from the prophet Hosea, where that prophet said that "I have written unto him the things of my law, but they were counted as a strange thing," there arises a harder problem for them to solve. The prophet Hosea, according to the best chronology which we have been able to find, wrote during the reign of Hezekiah, about 722 B. C., or approximately a period of 122 years before the Nephite colony left Jerusalem. If this was the "stick of Ephraim," it becomes exceedingly difficult for the Mormon to find any part of God's words to Ephraim in the Book of Mormon. The Jaredites had already been on this continent, from a time before even Joseph was born, hence that portion of the Book of Mormon is eliminated. And inasmuch as that portion which opens the Book of Mormon follows these people historically from the year 600 B. C., and not earlier, it follows that that part does not contain any part of the "stick of Ephraim." In other words, if the Book of Mormon is the "stick of Ephraim," then anything that God spoke to Ephraim earlier, and to which the prophet Hosea alluded, can not be the Book of Mormon. Hence the argument of Pratt and others is *non sequitur* and *proves nothing*.

We propose now to drive a peg that the Mormons can not pull with their teeth. The American Indians are the Lamanites, so the argument runs. The Lamanites came from those people who migrated in the year 600

[1] Ps. 78: 67, 68.

B. C., coming from Jerusalem. The Book of Mormon is the "stick of Ephraim," hence, if belonging to Ephraim, and Ephraim is a part of that multitude of nations in the midst of the earth, and this is America, because it can not mean anything else, as Pratt contended, then Ephraim is the progenitor of the people who came in that Jewish colony. But we read: "I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was the son of Aminadi; . . . and *Aminadi was a descendant of Nephi,* who was a son of Lehi, who came out of the land of Jerusalem, who was *a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.*"[1] Hence the Book of Mormon teaches that these people were Manassehites instead of Ephraimites. It is the merest begging of the question, and is not proof, for the Mormons to suggest, as Blair has suggested, that possibly Zoram or Ishmael were Ephraimites. That is not proof, and until the Mormon can get proof that *proves* he will be building on the sand of assumption.[2] We could concede all that the

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[1] "Book of Alma," 10: 2, 3.

[2] "How can we prove that Ishmael was a descendant of Ephraim?—H. E. S., Lacrosse, Wis.

"That part of the manuscript of the Book of Mormon which was lost through Martin Harris, gave Ephraim as the ancestor of Ishmael."

The above query and reply are taken from the *Liahona,* a weekly Mormon publication printed at Independence, Mo., under date of May 18, 1907.

"While I am aware that the colony that last inhabited this continent before it was discovered by Columbus were of the tribe of Joseph, through Lehi, who was a descendant of Manassa, and Ishmael, who was a descendant of Ephraim, yet in explaining these facts to investigators would I be justified in calling them a colony of Jews?—Elder D. N. L.

"The foregoing inquiry is submitted by a missionary. There are three appellations that are given the colony which was led by Lehi from Jerusalem to South America, and their descendants, with all propriety. They are called Jews, because that is a name given to the inhabitants of Jerusalem at the time the colony left that city. They are called descendants of Joseph, because they were such literally. They are also spoken of as Ephraim, because of Ishmael, whose daughters were the wives of the four sons of Lehi, and who was a descendant of Ephraim. Hence, Lehi's colony and

Mormon has claimed as to what God intended to do through Ephraim, but until he can connect the Ephraimites with this continent, the book may safely be rejected for the want of proof. Which goes to show that if the Mormons with their three-quarters of a century in their effort have been so far unable to establish this connection, then it is certainly a difficult proposition to prove that the Book of Mormon is a child of Hebrew prophecy. It rather looks to be the work of an illiterate who, designing to give Scriptural sanction to his work, has left it weak at a point that destroys credence in his story.

Right here, for the very cogent reason that the Saints have failed in establishing their affirmative, the question might be dropped, and we might go on our way assured that their argument has suffered an irreparable fracture, except that they would declare that there are too many other related Scriptures to allow their structure to be thus summarily crushed to the ground. Some others of these may be considered later, but we must insist that until now their building has been razed. So long as the Book teaches that the Nephites, and consequently Lamanites, were of the tribe of Manasseh, so long is it absolutely impossible to show that the Book of Mormon is "the stick of Ephraim." If the American Indians are the Lamanites, and the Lamanites are Manassehites, and this the Book of Mormon teaches, then it is utterly

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their descendants may be called either Jews or descendants of Joseph or descendants of Ephraim with equal propriety."

This correspondence is likewise taken from the *Liahona,* but from a one-week-later date. It shows that the question is troubling even some of their "missionaries," and at the last they fall back on the subterfuge that this genealogy was contained in the 116 lost pages. The confidence of the Brighamites in announcing this doctrine is in striking contrast to the conjecture of the Josephites, that possibly Zoram or Ishmael were Ephraimites. That Joseph Smith, Jr., is of the tribe of Ephraim remains to be proved.

absurd to claim that they are Ephraimites. And until this can be done, in vain is the assertion that the "stick of Joseph in the hand of Ephraim" has been joined to the "stick of Judah." It is not incumbent on us to give an exegesis of these Scriptures, nor to have a war of words with the Mormons that what they claim is what God intended should be; we are concerned in showing that if these were God's plans, they have miscarried; he took hold of the wrong "stick."

Another stronghold of the Mormons in their asserted proof of the Book of Mormon is the twenty-ninth chapter of Isaiah. It is in this chapter that excuse is found for the incident of Professor Anthon, which, because of the importance assigned it by Mormon authorities, requires some slight attention at our hands. It was doubtless a matter of great surprise to this learned man to discover that he had been made at once the subject and object of Hebrew prophecy; nevertheless, this is the averment.

The verses of Scripture which are meant to refer to Prof. Charles Anthon are Isa. 29: 11, 12:

> And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Pratt, in his "Voice of Warning," using Joseph's autobiography as the source of his information, tells us that when Martin Harris presented the characters to Professor Anthon, that he said that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyrian and Arabic, and he said

they were true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back and asked me how the young man found out that there were plates in the place where he found them. I answered that an angel of God had revealed it unto him. He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing as the ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I can not read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.[1]

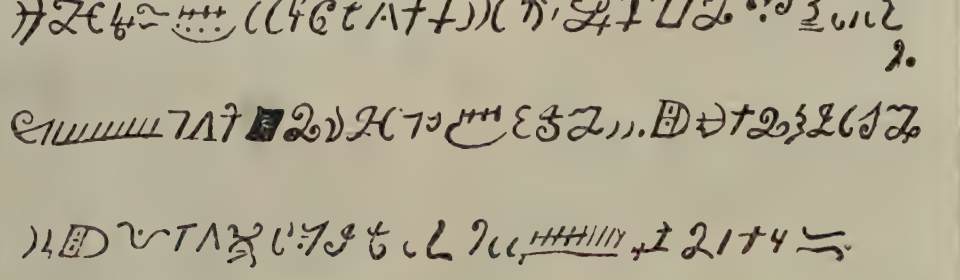
This is the parallel that the Mormons seek to work out connecting Professor Anthon with the prophecy in Isaiah. That Martin Harris made such a visit is very reliably determined, as shown both by the claims of the Mormons and the letter which Professor Anthon wrote to E. D. Howe in 1834. In that letter, however, Anthon's account of the incident differs from the report that the Saints put forth. The Professor at first thought that it was a hoax—that some one was trying to perpetrate a practical joke on him—but later discovered that Harris was in earnest. Anthon claims to have urged Harris to abandon the enterprise, insisting that it was but a scheme to get his money from him. Professor Anthon declares

[1] "Voice of Warning," pp. 74, 75.

Fac-simile of Characters from the Plates of the Book of Mormon.

(From the Prophet.)

THE FOLLOWING IS A CORRECT COPY OF THE CHARACTERS TAKEN FROM THE PLATES THE BOOK OF MORMON WAS TRANSLATED FROM, THE SAME THAT WERE TAKEN TO PROFESSOR MITCHELL, AND AFTERWARDS TO PROFESSOR ANTHON, OF THE CITY OF NEW YORK, BY MARTIN HARRIS, IN THE YEAR 1827, IN FULFILMENT OF ISAIAH XXIX 11, 12 —"THE VISION OF ALL IS BECOME UNTO YOU AS THE WORDS OF A BOOK THAT IS SEALED, WHICH MEN DELIVER TO ONE THAT IS LEARNED, SAYING, READ THIS I PRAY THEE; AND HE SAITH, I CANNOT, FOR IT IS SEALED: AND THE BOOK is DELIVERED TO ONE THAT IS NOT LEARNED, SAYING, READ THIS I PRAY THEE, AND HE SAITH I AM NOT LEARNED."



SMITH'S "CARACTORS" FROM THE "REFORM EGYPTIAN."

that he refused to give any opinion in writing, Harris taking with him the paper which he had brought containing the "singular scrawl." Later, Harris came back, but bringing with him this time a book and offered it for sale. The purchase was declined, as was also the privilege of leaving the book for examination. Anthon further sought to dissuade Harris from continuing with the promoters of the scheme, and suggested that Harris procure the services of a magistrate to examine the trunk in which Smith was said to have kept the plates and spectacles. Harris feared the curse of God in following such a course, whereupon the Professor volunteered his services, expressing a willingness to assume all risk. And here the incident closed.

There is strong reason to believe that Harris was not so eminently successful in his New York trip as Smith's glowing account of the affair would imply. For it was after this, and not before, that Harris got the 116 pages of manuscript of the Book of Mormon which he lost later. Further, *the only direct testimony which the world has of the event is that which was given by Professor Anthon.* The Saints' version of the affair did not appear until May 2, 1842, and was made then, not by Martin Harris, but by Joseph Smith. The motive for giving it currency at even that late date was to give credence to the claim that was being made that the Book of Mormon was a child of Hebrew prophecy, but *Harris remained as silent as the grave,* not alone on this question, but on the "reaffirmation" as well. If such a statement as that which is attributed to Martin Harris on either of these points could have been produced, the world would have been in possession of it long ago; and the fact that it has not appeared is very good reason for believing that the Mormon position is built upon the unsupported, second-

hand account by the instigator of the whole fraud, Joseph Smith, Jr.

Even if the Smith account is actually true, it does not fulfill the prediction of Isaiah. Instead of being unable to read the words, he was able not only to read them, but translate them also, thus verifying Smith's translation of them. And if Anthon was able to translate them and verify Smith's translation of the same, it was the merest hocus-pocus that the Lord practiced on Smith in making him believe that for their translation there was needed a Urim and Thummim. And if Anthon did not do this—that is, so far decipher the plates as to be able to verify Smith's translation of them—then Smith lied, or Harris lied to Smith, and in either case the assertion is valueless to prove anything. And, of course, if he did read them, and was at the same time the object of Isaiah's prophecy, then Isaiah was a false prophet, for he predicted that the learned man should be unable to read them, which makes it a matter of indifference whether the book was mentioned in Hebrew prophecy at all.

The Mormons seek to discredit the testimony of Professor Anthon on the ground that it comes by the way of E. D. Howe. Let it go at that, and still the Mormons are unable to prove their case, for the evidence which they present would not stand the test in any competent court. For what they give is hearsay by one of the parties to the fraud, and such as they have stands in direct contradiction to their main contention that the book is the subject of prophecy. Further, as Howe was eager to give this information to the world, and in his work, "Mormonism Unveiled," did give it to the world as early as 1834, about eight years before Joseph Smith made his reply in print, it is strange that Smith did not

reply earlier. Further, if they had reason to believe at the time of its appearance in Howe's book, that the letter was not genuine which he represented to have received from Anthon, they could have communicated directly with Anthon at any time for more than thirty years, for the Professor did not die till 1867. The circumstantial evidence is favorable to Howe's claim, that Anthon actually said what he is, in that letter, represented to have said. Further and finally, Harris lived for almost fifty years after Howe's book appeared; during any time intervening the Mormons could have fortified their position by the solemn asseveration of Martin Harris. Instead, we have this anomaly, that this man, who was one of the witnesses to the Book of Mormon, left the church with nothing but denunciation for Smith, and died at last outside the pale of the Mormon organization. As, when we made use of Ezekiel 37, we denied that it was necessary for us to give an exegesis of that Scripture, so in this case we can at once dismiss the case that the Mormons seek to make out of the twenty-ninth chapter of Isaiah. Their testimony is only hearsay, repeated by a man who was deeply interested in the fraud, and for that reason proves nothing. Their position is not well taken, and their affirmative fails through lack of proof. Until it can be, and is proved to be, the child of Hebrew prophecy, we must rest in the conviction that it is a fabrication, with Joseph Smith, Jr., its "author and proprietor."

CHAPTER VI.

The Book of Mormon: A Modern Production.

Elder J. R. Lambert, a superannuated Mormon apostle, claims for the Book of Mormon that it is a history of the aborigines of America. Elder R. Etzenhouser says: "The Book of Mormon is a record of God's dealings with the descendants of Joseph on this continent. It is therefore of equal authority with the sacred writings, and throws light upon doctrines, promise and prophecy. . . . It does not in any sense supplant the Bible or take its place, but is a companion volume thereto."[1] Allowing these men to be the judges, the Book of Mormon is a *history*.

History, in the correct sense of that word, is a prose narrative of past events, as probably true as the fallibility of human testimony will allow. Authentic history is by most writers confined to a period in the past not exceeding four thousand years, hence as the Book of Mormon comes well within that period, it will, if what its advocates say is true, yield gracefully to any investigation that has for its end an examination of it along historical lines. If it can not bear this test, and if to any considerable degree it comes short of meeting this test, it can not be true, and must therefore be rejected as a modern fabrication.

It is to be kept in mind that it deals with the history of Joseph's descendants on this continent, and it follows that, Joseph having been called to this land, somewhere in its pages should there be reason given for such a call.

[1] "Palmyra to Independence," pp. 18, 19.

In the call of Abraham, for instance, as he left Ur of the Chaldees, there was given a reason for the migration. Some such reason we should expect to find in the Book of Mormon for the removal of Joseph's descendants, but, unless it is contained in the 116 lost pages, the Book of Mormon fails absolutely to make known any such purpose.

Over against this Mormon estimate of the book we oppose an opinion that is as nearly contradictory to these claims as can well be stated. We affirm of it that it is a modern production by one man, except as he was influenced by his immediate associates, and that it is not the history of the people on this or any other continent; that it was not written by a succession of prophets and inspired men extending over a period of one thousand years, but is instead the product of a single brain.

We are, therefore, hedged in to the examination of the book on these two grounds: It is what its friends claim it to be, *a real history of a real people,* a genuine historical record of the aborigines of this continent, and was written by a succession of prophets and wise men who once lived on the Western continent, or it is of modern origin, a product modernly produced by a single mind, except as that mind had been influenced by the association with other minds during the days of its composition. If it is a real history of a real people, it will be found to agree with every known and discoverable fact in every essential particular. Climatic, geographical, topographical, ethnological, philological, religious and social facts, known or discovered, must be in agreement with the claims of the book. That the Bible has stood this test, with a record so faithful that the Holy Land has for years been known as the "Fifth Gospel," and that in none of its essential facts has it been con-

tradicted by modern research, is known to all who lay claim to even a smattering of the history and the archæology of the Bible and Bible times. No less true should the Book of Mormon be found. And if it is lacking in these particulars, its boasted claims are all for nothing.

Soon after the appearance of the Book of Mormon, Alexander Campbell, himself a leader of a religious body, whose rise is only a few years earlier than Mormonism, made a review of the Book of Mormon. In effect he said as follows:

First, Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot upon a false fact, or pretended fact, which makes God a liar. It is this: With the Jews, God made a covenant at Mount Sinai, and instituted a priesthood and an high priesthood. The priesthood he gave to the tribe of Levi, and the high priesthood to Aaron and his sons, for an everlasting priesthood. He separated Levi, and covenanted to give him this office irrevocably, while ever the temple stood, or till Messiah came. "Then," says God, "Moses shall appoint Aaron and his sons, and they shall wait on their priest's office, and the stranger [the person of another family] who cometh nigh shall be put to death" (Num. 3:10). "And the priests, and the sons of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried" (Deut. 21:5). Korah, Dathan and Abiram, with two hundred and fifty men of renown, rebelled against a part of the institution of the priesthood, and the Lord destroyed them in the presence of the congregation. This was ever a memorial that no stranger invade any part of the office of the priesthood. Fourteen thousand and seven hundred people were destroyed for murmuring against this memorial.

In the eighteenth chapter of Numbers, the Levites are again given to Aaron, and the priesthood confirmed with this threat: "The stranger that cometh nigh shall be put to death." "Even Jesus," said Paul, "were he on earth, could not be a priest; for he was of a tribe concerning which Moses spake nothing concerning the priesthood" (Heb. 7:13). So irrevocable was the

grant of the priesthood to Levi, and the high priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence, Jesus himself was excluded from officiating as a priest on earth according to the law.

This Joseph Smith overlooked in his impious fraud, and makes his hero spring from Joseph. And just as soon as his sons return with the roll of his lineage ascertaining that he was of the tribe of Joseph, he and his sons acceptably "offer sacrifices and burnt offerings to the Lord." Nephi becomes chief artificer, shipbuilder and mariner; was scribe, prophet, priest and king to his own people, and consecrated Jacob and Joseph, the sons of his father, priests of God and teachers, almost six hundred years before the fullness of times of the Jewish economy was completed. Nephi represents himself withal as "under the law of Moses." They built a new temple in the new world, and in fifty-five years after they leave Jerusalem make a new priesthood which God approbates. A high priest is also consecrated, and yet they are all the while teaching the law of Moses, and exhorting the people to keep it.

Thus God is represented as instituting, approbating and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning the priesthood. Although God had promised in the law of Moses that if any man not of the tribe and family of Levi and Aaron, should approach the office of priest, he would surely die, he is represented as blessing, approbating and sustaining another family in this appropriated office. The God of Abraham, or Joseph Smith, must be a liar! And who will hesitate to pronounce him an impostor? This lie runs through the records for the first six hundred years of his story.[1]

The foregoing quotation, from the pen of this very competent writer and theologian, has been an *aside* to our main purpose, but it shows that the tenor of the Book of Mormon is such as to condemn it not alone on every page, but in its entirety. We had in mind, however, the more delightful task of following these mythical people from their abode in Jerusalem to their new

[1] *Millennial Harbinger*, 1831.

home on this continent. To do this, we make our appeal to the book itself for the statements of its alleged facts.

As we glean from the early pages of the narrative, these travelers, six in number (Lehi, Nephi, Sariah, Laman, Lemuel and Sam), came first to the shore of the Red Sea, or, to be more exact, "down by the borders near the shore of the Red Sea," and they pitched their "tent in a valley *beside a river of water.*" "And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass he called the name of the river Laman, and *it emptied into the Red Sea,* and the valley was in the borders near the mouth thereof."

We can pass without comment that remarkable journey which these people made from Jerusalem to the Red Sea, a distance approximating, if not exceeding, two hundred miles, on foot, carrying food and tents, and possibly some necessary change of clothing, and apparently in the space of three days, except as we may say that they allowed no grass to grow under their feet *en route.* During the sojourn at the seaside the old man of the crowd, Lehi, had "visions" and owned up to being a "visionary man." These visions were supposed to be prophetic of the future of these people.

After a brief time the boys went back to Jerusalem, secured "records which were engraven upon plates of brass," and found that "they contained the five Books of Moses, which gave an account of the creation of the world; and also of Adam and Eve, which were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also many prophecies which have been spoken by the mouth of the prophet Jeremiah."

A full record appears to have been made of the happenings as well as of the visions of these people while they were migrating, but for some reason this record was put on two sets of plates, one "for the more part of the ministry," and the other "for the more part of the reign of kings." We have not discovered from which set the Book of Mormon was translated.

During the stay of the six at the Red Sea, one man, Zoram by name, was added to the company, and finally one, Ishmael by name, and his family of five daughters. These five women sufficed to supply the four sons of Lehi and the servant Zoram each with a wife. They then traveled for a space of four days in a "south-southeast direction," which of course allowed them to skirt along the shore of the Red Sea. Then they again "did travel for a space of many days," in the same direction, which of course carried them yet farther along the shore of the same sea. Then "it came to pass that we did again take our journey, traveling nearly in the same course as in the beginning." This statement is just a little bewildering, for the reason that in the beginning they traveled in a southwesterly direction in going from Jerusalem to the Red Sea. If by "the beginning" the "author and proprietor" of the Book of Mormon means when they first began to follow the coastline of the Red Sea, and aims to say that they continued this course, then it is clear that they went still further down the coastline. It was at this geographical point that they had their first death in the person of Ishmael.[1]

There is but little light that we can throw upon the exact route taken by these travelers, for the simple reason that the Mormon has no more light on these

[1]The entire account of these travels is found in 1 Nephi.

geographical questions than have we. But from this point on the shore of the Red Sea, wherever that spot may be, "it came to pass we did again take our journey in the wilderness; and we did travel nearly *eastward,* from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness. . . . And we did sojourn for the space of many years, yea, even eight years in the wilderness. . . . And we did come to the land which we called Bountiful, because of much fruit, and also of wild honey; and all these things were prepared of the Lord that we might not perish. And we beheld the sea which we called Irreantum, which being interpreted is many waters."

Just in whose language this sea was called Irreantum, Nephi does not say. If it was his own, then what was the occasion of telling the people the meaning of the word, when this was the very word that they used when they said "many waters"? Or did the Urim and Thummim tell Smith that this was the meaning and he had Cowdery to make note of it? Was this in the Hebrew language or in the Reformed Egyptian, and which one did Nephi speak, and in which one did he write, and from what language did he quote when he used the word "Irreantum"? There is not a Mormon on this side of heaven that can tell. Time after time the several writers of the Book of Mormon are guilty of the same offense. They write as if they were addressing a people not familiar with the terms that the writers employ. It is a safe guess that the phrase is one that is borrowed from the King James translation of the Bible, and while necessary to the enlightenment of the people for whom these words were first written, the conditions are not paralleled in the Book of Mormon. It is merely an affectation,

having as its purpose the demonstration of kinship between the Book of Mormon and the Bible.

Having reached the sea of Irreantum, a command of the Lord took Nephi up into a mountain, for "the voice of the Lord came unto me, saying, Arise, and get thee up into the mountain." When he had reached his destination, the Lord told him to build a ship. At once he inquired for "ore to molten," and the Lord showed him where to get it. "And it came to pass that I did make tools of the ore which I did molten out of the rock." When his brethren saw what was now to be undertaken, they began to murmur and to discourage the enterprise generally. This called forth a severe reprimand from Nephi, and concluded with a miracle. So mighty was his power as he spoke against his brethren that, had he used all of it, it would have caused his brothers to "wither." As it was, "It came to pass that the Lord said unto me, Stretch forth thy hand, and they shall not wither before thee, but I will *shock* them, saith the Lord." Then "the Lord did *shake* them, even according to the word which he had spoken." This cured the rebellion, for "it came to pass that they did worship the Lord, and did go forth with me. And we did work timbers of curious workmanship," and so the ship was built.

Upon the vessel's completion, it was stowed with such food as was needed for the journey by sea, and consisted of "fruits and meats from the wilderness," and with this provision the trip was undertaken. They had not gone far, however, until the spirit of revelry seized many members of that company, and, as was to be expected, Nephi protested against it. The "compass" refused to work, and they knew not whither to go. To make matters worse, a great storm swept the sea, "yea, a great

and terrible tempest, and we were driven back upon the waters many days," and for four days the storm raged in its fury. Stricken with grief, the aged parents were laid low, "even upon their sick-beds," and were "brought near even to be carried out of this time to meet their God; yea, their gray hairs were about to be brought down to lie low in the *dust;* yea, even they were near to be cast into a *watery grave.*"

But behind the clouds the sun still shone, and the storm having passed and the vessel was still intact, Nephi seized the helm and the company made its way for "the promised land." "And it came to pass, that after we had sailed for the space of many days, we did arrive at the promised land. And we went forth upon that land and did pitch our tents, and we did call it the promised land." Thus, in the space of forty-three words, there is told us all that is known of that remarkable journey by sea. And upon such meager data does the Mormon build his theory that these people came to the American shores. But which way did they come? Did the trip comprise approximately four thousand five hundred miles, or did they take the longer journey of approximately sixteen thousand miles? The fact is, there is not an intelligent Mormon who can give an intelligent reply to this query, for the very sufficient reason that he has not the data upon which to arrive at any opinion on the question.[1] And what is more to the point, there is no proof that they ever

[1] "Eld. F. A. G., of Winnipeg, Can., asks where the colony of Mulek, that left Jerusalem about 589 B. C., and went to South America, landed. Students of the Book of Mormon are of the opinion that Mulek's colony landed at some point on the northern coast of South America, in what is now Venezuela" (The *Liahona* "Question-book," May 18, 1907). This question is here given to show that *some* Mormons are interested in the geography of the book, and to show that the time is at hand when it will require more than an offhand editorial statement to satisfy these investigators.

landed on this continent at all. The specious reasoning of Orson Pratt is the ground of the Mormons' hope, and before we are through with him, we shall demonstrate, beyond peradventure, that he deliberately falsified the little information that he derived from Stephens and Catherwood. There we shall allow them to rest for a season.

According to the Book of Mormon, we have substantially given in its own words the description of the journey of those Israelites from Jerusalem to America. We do not know at what point they halted upon their first coming to the Red Sea, except that it was *by a river that emptied into the Red Sea.* Making allowance for those journeys which they later took in that "south-southeast" direction, and keeping in mind that when they finally started across Arabia that they went nearly *eastward,* we infer that they were in that part of Arabia known as the Hejaz, situated between twenty-eight degrees and twenty-one degrees north latitude, along the shore of the Red Sea. Of this territory, Prof. W. Gifford Palgrave says:

> The surface is with few exceptions barren; stony to the north, sandy to the east and south; what little irrigation it possesses is *wholly from wells,* deep sunk and brackish. Taking it as a whole, the Hejaz is, with the exception of the actual and recognized desert alone, the most hopelessly sterile in the whole Arabian peninsula.[1]

If, however, because of the vagueness of the Book's utterances, the apologist for it seeks to drive us further southward, and we enter that territory known as Yemen, we shall find the description of it, as given in the same article above quoted, to be as follows:

> Though the mountains are well supplied with water, *no considerable rivers or streams find their way from them to the Red*

[1]See article "Arabia" in Encyclopedia Britannica.

Sea, tropical evaporation combining with the light and porous soil to dry up the torrent beds, nor do any natural lakes exist.

And with this sentiment agrees every known authority. "There is no telegraph line, no newspaper, no railroad, *and, strange to say,* no river, in that vast area, except a few shallow beds which, during the spring, bring down water from the melting snow, but for nine months of the year are as dry as a crematory."[1]

Equally difficult of solution is the problem in *topography* that the Mormon must solve when he takes the *eastern side of Arabia,* and compares it with the teachings of the Book of Mormon. Here we are not so much at loss to decide upon a given locality, for the Mormons have themselves held it to be near the head of the Persian Gulf, and that the Persian Gulf is the Sea of Irreantum. They locate the shipbuilding enterprise on the Arabian side of the gulf. That, of course, brings it into the territory of El Hasa.

As we should have noted when considering the location of the Nephites on the borders of the Red Sea, it is hardly probable that they could have been so very far south, if, when they started across Arabia, traveling eastward, they went, as they must have gone, north of the Dahna, or Great Sandy Desert. It is this that leads to the conviction that, if they traveled *eastward,* they must have come into the territory of El Hasa, and could not, without having changed their direction, gone as far south as the territory of Oman. Now that these statements are before us, let us compare them with the facts as they exist outside the book. Says Palgrave:

Along the region of Hasa, and up to the head of the gulf, the coast continues low, but is enlivened by extensive green tracts of palm groves and other semitropical vegetation. The

[1]Wm. E. Curtis, in Chicago *Record-Herald.*

mountains are situated a good way inland, and not exceeding three thousand feet in their extreme height, and are of jurassic formation. Copious springs, some of which are hot, and others tepid, break out in many places at their base, but are again absorbed in the sand or are dissipated by field irrigation before reaching the sea.[1]

The "jurassic formation" of the mountains shows that there has been no recent geologic change in that territory, hence we are warranted in the conclusion that geologically this country is the same as it was in the year 600 B. C. The mountains are themselves barriers against which the desert winds blow, so that there has been no change of the low land to the east of the mountains. While on the Persian side of the gulf there are mountains not far from the coastline, on the western or Arabian side the mountains are back from the coast from seventy-five to one hundred miles, while at the extreme northern end of the gulf the mountains are inland, upwards of one hundred and seventy-five miles.

Now, in the face of all this, we are asked to believe that when these people came down to the sea and called it Irreantum, that the voice of the Lord directed the hero, Nephi, to go up into the mountain to get, not alone his plans, but his materials, for shipbuilding, and that not alone did Nephi do this *once,* but "I, Nephi, went up into the mountain *oft.*" The conclusion is so apparent that one shrinks from calling the reader's attention to something which he must have observed ere this: that it is a bombastic ignoramus who is responsible for the composition of the book, and the errors which he commits are of such character as to show that he was ignorant of the topography of the country over which he would have his mythical people travel.

[1]Article "Arabia" in Encyclopedia Britannica.

What kind of "ore" did Nephi get for the construction of his vessel? The Lord showed him where to get it, so the book says, but if he got anything on that side of Arabia that was suitable for shipbuilding, the supply was so limited that it was exhausted on the first vessel ever built in that yard. "In mineral products of a valuable description, the Arabia of our days is singularly poor." While myths are afloat that southern Arabia is "a land the hills of which are of gold and its dust silver," there is nowadays "nothing found to justify or even to account for such gorgeous statements. Agates, carnelians, onyxes, and, though rarely, topazes alone are found; of gold mines and precious ores not a trace. . . . *Cinnabar and iron* occur in the *Sinaitic peninsula.* Rocksalt is extracted from many parts of the coast range; it exists, too, in *the central districts,* where of metals, a *little iron excepted,* not a vestige appears." Although the territory is one that in expanse is comparable to that portion of the United States lying between the Mississippi River and the Atlantic Ocean, yet in all that range of territory there has been no metal discovered that would be suitable for ship construction, except in the *central part* and in the *Sinaitic peninsula,* either of which is hundreds of miles distant from the reputed spot where the vessel was built. And this fact goes far to strengthen the oft-repeated assertion that "the author and proprietor" of the Book of Mormon was illiterate. Smith's reputed illiteracy is confirmed, and the book is found to be false to the test of geographical and topographical facts. And, failing in this, it is not a real history, but a romance, clothed in language designed to deceive the very elect; and, being this, it is robbed of every claim for being inspired of God, to be used as "the Bible of the Western Continent."

CHAPTER VII.

The Ethnology of the Book of Mormon.

We shall now undertake to establish that the Book of Mormon is false in its ethnology, which, if done, will forge another link in that chain of proofs by which we are proving the book to be fraudulent. The Bible, in both the Old and New Testaments, has withstood this test. A blundering inaccuracy on the part of its writers would have destroyed its credibility centuries ago, and we can but feel that, if the Book of Mormon is all that is claimed for it, it must yield itself to such an examination as this chapter now undertakes. In this, and in the three succeeding chapters, added reason will be found for believing the book to be of modern origin.

Every phase of Mormon history sets up the claim that *the American Indian is of Hebrew origin.* Elder R. Etzenhouser has made the most painstaking and concise defense of the theory of any writer whose works have commanded our attention. In his book, "From Palmyra to Independence," beginning with his chapter, *Israel in America* and running through those on *Hebrew Relics, Customs and Languages in America, Plates and Records, Implements and Instruments, Dates of American Antiquities* and his *Witnesses Testify,* exhaustively treats these several topics, and finally concludes with this summary:

> The labors of the student of ethnology and aboriginal traditions have resulted in finding statements, both of Genesis and the Book of Mormon, confirmed by the clearly defined traditions of the aborigines in Central American States. . . . And so it is that, as knowledge increases and the curtain of the past is lifted

and the remains of the past are exposed to view, one by one the statements of the Book of Mormon are verified and proved ture.[1]

If the conclusions of this sanguine author can be established, it will go far toward *creating a presumption* in favor of the claims for the book; but if his conclusions are false, then the claims made for the book fail for lack of support. We would like in this chapter to compare the claims made for the book with the latest conclusions of ethnology.

The theory supported by these Book of Mormon defenders is not a new one by any means. Ever since the discovery of the globular form of the earth, and that the New World was inhabited, speculation has been rife as to the origin of the American Indians, and the usual explanation has been, as nearly as possible, on Scriptural grounds. "Through an unaccountable misapprehension, not only of the question of the origin of the Americans, but the manner of their separation from the rest of the race, together with the routes they pursued in reaching the New World—all were thought to be capable of solution by the light of Scripture. The education of the early writers enables us to account for the intolerance with which they looked upon any other solution of the problem than that which alone would conform to the teachings of the church." [2]

Father Duran, a native of Mexico, as early as 1585 expressed the belief that the natives were of foreign origin, concluding upon these grounds, that appeared good and sufficient to him, that "these natives are of the ten tribes of Israel that Salmanasar, King of the Assyrians, made prisoners and carried to Assyria in the

[1] "Palmyra to Independence," pp. 142-144.

[2] John T. Short, in "North Americans of Antiquity," p. 133.

time of Hoshea, King of Israel, and in the time of Hezekiah, King of Jerusalem . . . from whence they went to live in a land remote and separated, which had never been inhabited, to which they had a long and tedious journey of a year and a half, for which reason it is supposed these peoples are found in all the islands of the sea and lands of the ocean constituting the Occident."[1]

What we are interested in noting, apart from the historical interest centered in these extracts, is that they are of Spanish origin. And when we remember that this intolerance on the part of the priests led them to settle everything in the light of Scriptural truth as they saw it, we shall see at once why they were vandals in the destruction of all that pertained to the history of these early peoples. Naturally they destroyed anything and everything that contravened their theories.

The first English writer who fell in with this notion of the Israelitish origin of the Americans was Thorowgood in 1650. This work was replied to by Harmon L'Estrange in 1652, and so the war was on. But after mentioning a host of writers, whose mission was to exploit some given phase of the question, Short concludes:

> Very little was done in the field with a true scientific spirit. Each has been an advocate rather than an inquirer; he had his theory to prove sometimes at the expense of fact and reason, and it is remarkable that the majority of works written presented the familiar anomaly of more learning than probability.[2]

Thus to mention all, according to this writer, might contribute to the satisfaction of the reader, but, in the judgment of this antiquarian, they are of absolutely no scientific value. And he says this himself in practically the same words: "As nothing new has been written in

[1] Quoted by Short, p. 135.

[2] *Ibid*, p. 141.

this field of speculation since Mr. Bancroft . . . treated it, and as nothing could be contributed either to the sciences of ethnology or archæology by a repetition of the old discussion here, for we have our doubts whether any of the claims can ever be substantiated at all, we will content ourselves with the simple enumeration of the theories." [1]

This writer enumerates many theories, but as our interest is centered in the generally styled "Jewish theory," we shall attend to what he says of this, and because of its vital interest will feel pardoned for the length of the quotation. This theory has been the most popular from the very first. Having been well introduced by Father Duran and amplified by Garcia, "the illustrious advocate of the Jewish colonization of America, was that indefatigable antiquarian Lord Kingsborough. No more masterly and more exhaustive, no abler defense was ever made in behalf of *a hopeless and even baseless claim* than his. . . . We must confess that the work itself, with its curious plates, its maze of notes and references, its masterly and novel discoveries of analogies, though many of them are imaginary, is to us, after prolonged examination, as much of a riddle as the *great and improbable theory* which it seeks to establish." [2]

In the eyes of this writer, Kingsborough's work was in defense of "a great and improbable theory," "in behalf of a hopeless and even baseless claim," and after a "prolonged examination" he finds the exposition of the theory as much of a riddle as the theory itself. It is thus apparent that *the theory antedates Smith by two hundred years,* and has its origin in a time when the study of the race was limited to axioms and postulates. Such meth-

[1] *Ibid,* p. 141.

[2] Short, "North Americans of Antiquity," pp. 143, 144.

ods always impose limitations, and no other portion of the globe has suffered more from this hampering than has America, both North and South. The discovery of the new continents opened a new and fertile field in which the imagination roamed unrestricted. This New World invited a bright and dazzling array of talent. These Old World philosophers propounded about as many different theories as there were philosophers. Some of the theories were remarkable for their boldness and improbability. Although the Jew was found all over the world, and wherever and whenever found needed none to introduce him, yet by degrees of probability was it sought to trace his lineaments in those of the North American Indian.

Lord Kingsborough has been cited as having elaborately handled the question of the Jewish origin of the Americans, and his works are said to have been published *after* the appearance of the Book of Mormon, thus rendering it impossible that the notions of the Book of Mormon could have been based upon Kingsborough's delineations. This does not materially invalidate the criticism that the Book of Mormon is based upon the then prevailing notions; indeed, it rather confirms the belief that it was. We need not plunge into a criticism dealing with the *time* of Kingsborough's writings, as to whether it was immediately before or after the appearance of the Book of Mormon, for it serves our purpose just as well to say that *Kingsborough wrote a digest of all that had been written before him of these absurdities, and lent his splendid talents to the exposition of a theory which was then of general acceptance,* and of which opinions the author of the Book of Mormon was sharer. As well might an apologist for Kingsborough argue the correctness of his expressed notions as for the supporter of the

Book of Mormon to appeal to Kingsborough. *They are both wrong.*

Kingsborough and Mormons alike seek to use analogies as arguments as they seek to connect the people of the Old World with the people of the New. Bancroft thus characterizes this method: "The ingenious scholar may find analogies in language, customs, institutions and religions between the aborigines and *any people* whatever of the Old World; the pious curiosity of Christendom, and not a peculiar coincidence, created a special disposition to discover a connection between them (the aborigines) and the Hebrews."[1] *So, because analogy proves too much, it proves nothing,* and the adoption of the same methods by other writers has led them to conclude that the aborigines can be traced to the Malays, the Phœnicians, the ten lost tribes, while even Donnely's Atlantis theory has for the same reasons found adherents; but it remained for the author of the Book of Mormon to accept a vagary, and upon it establish a religion.

It must not be thought, however, that antiquarians have overlooked the Mormon theory. In fact, one of them has given a very concise statement of the theory, but, together with others equally unreliable, he has cast it into that vast limbo of exploded hypotheses where it rightly belongs. He says:

> Closely allied to the theory of the ten lost tribes is the claim set forth in that *pretentious fraud,* the Book of Mormon, which attributes the colonization of America, soon after the confusion of tongues, to a people called Jaredites, who, by divine guidance, reached our shores in eight vessels, and developed a high state of civilization on our soil. The first colonists, however, became extinct about six centuries B. C., because of their social sins.

[1] "Native Races of the Pacific States," Vol. III., p. 211.

The Jaredites were followed by a second colony, this time of Israelites, who left Jerusalem in the first year of the reign of Zedekiah, king of Judah. They reached the Indian Ocean by following the shores of the Red Sea, where they built a vessel which bore them across the Pacific to the western coast of South America. Having arrived in the new land of promise, they separated into two parties, called the Nephites and Lamanites, respectively, after their leaders. They grew to be great nations and colonized North America also. Religious strife sprang up between the two nations because of the wickedness of the Lamanites; the Nephites adhered to their religious traditions and the worship of the true God. Christ appeared in the New World and by his ministration converted many of both peoples to him. But toward the close of the fourth century of our era, both the Nephites and the Lamanites backslid in faith and became involved in war with each other, which resulted in the extermination of the latter people. The numerous tumuli scattered over the face of the country cover the remains of the hundreds of thousands of warriors who fell in their deadly strife. Mormon and his son Moroni, the last of the Nephites who escaped by concealment, deposited by divine command the annals of their ancestors, the Book of Mormon written on tablets, in the hill of Cumorah, Ontario County, New York, in the vicinity of which the last battle of these relentless enemies took place. *The claim, of course, merits mention only on the ground of its romantic character, and not on the supposition for a moment that it contains a grain of truth.*[1]

In the Braden-Kelly debate, formerly referred to in this volume, it was expressly allowed that each disputant should use the Bible as the standard of evidence, "but either party has the privilege of also using whatever proofs he may bring from historical, ethnological scientific and other works."[2] This shows that the Mormons place great emphasis upon the supposed corroboration the modern ethnologists give their book. The claim is absolutely groundless. All the evidence he is able to

[1]Short's "North Americans of Antiquity," pp. 144, 145.
[2]See preface to debate.

get from modern ethnology is based upon fragmentary and distorted quotations from any reliable authority.

While we are ourselves convinced that not one iota of proof presents itself in behalf of the claims of Mormonism, it may yet be of some interest to see to what use their writers will put their selected quotations. One of them thus appeals to Bancroft:

> The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or, at least, those of them who have made original researches, are comparatively few, but the extent of their investigations and the multitude of their parallelisms they adduce in support of their hypothesis exceed by far anything that we have encountered.[1]

The quotation is correct, but when read in the newly created atmosphere, it is designed to convey the impression that an authority so weighty has been found on the side of the Mormon. This conviction is conveyed to the unsophisticated, who has neither the leisure nor the books for making an examination personally, to ascertain whether Bancroft has actually lent his belief to support the Mormon contention. Understand, the quotation has been accurately made, but as the Mormon uses it and means that it shall be understood, it is false. Elsewhere Bancroft has committed himself in the following manner:

> Hence it is that many not unreasonably assume that the Americans are *autochthones, until some good proof is given for believing them of exotic origin.* To express belief in a theory incapable of proof appears idle; indeed, such belief is not belief at all; it is merely acquiescing in or accepting an hypothesis or tradition until the contrary is proved. *No one can at the present day tell the origin of the Americans;* they may have come from any one, or from all, the hypothetical sources enumerated in

[1] "Native Races of the Pacific States," Vol. V., pp. 77, 78.

the foregoing pages; and here the question must rest until we have more light upon the subject.[1]

And right there Mr. Bancroft rested the question as a not unreasonable assumption that the Americans are autochthones, a people who have grown up with the soil, and that conviction must abide until some good proof is given that they are of exotic origin. Inasmuch as the Book of Mormon theory was before him, we hold it to be a not unreasonable assumption that Mr. Bancroft did not place high value on it as proof.

Frederick S. Dellenbaugh disposes of the Israelitish origin of the American Indian in this wise: "As for the lost tribes of Israel theory, *on which Kingsborough was wrecked,* no archæologist of to-day would be willing to give it a second thought."[2] Under date of June 17, 1905, in reply to a letter from me, W. H. Holmes, chief Bibliographer of the Bureau of Ethnology, Smithsonian Institution, Washington, D. C., writes:

> I may say very briefly that at the present time *no scientific ethnologist for a moment entertains the notion that the American Indian is descended from the Jew, or has a trace of the lost tribes in his veins, unless acquired in very recent years.* The American race stands alone, the result of a long period of development, a period which might be represented by tens of thousands rather than thousands of years. If the Indian of to-day can be traced beyond the Western Continent, he will be found to connect most directly with the peoples of eastern Asia, as he is undoubtedly more closely allied to the Mongolian race than to any other.

These men, from whom we have so freely quoted, are taking the only position that is at once safe and sane. They take the American as they find him and trace him backward just as far as ethnological facts will

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[1] *Ibid,* Vol. III., pp. 131, 132.

[2] "North Americans of Yesterday."

lead the way. They no longer confess to Palgrave's pessimistic belief. Seeing how unsatisfactory had been the results of former efforts, and fearing that the veil that shuts out the past would never be lifted, he exclaimed: "We must give it up, that speechless past; whether fact or chronology, doctrine or mythology; whether Europe, Asia, Africa or America; at Thebes or Palenque, on Lycian shore or Salisbury plains: lost is lost, gone is gone forever."[1] And Professor Thomas declares that which seemed beyond the ken of London's great antiquary and historian is now becoming more and more attainable. The veil is no longer fixed and impenetrable, but at numerous points has lifted and let in the light. But with one accord *the scientific ethnologists to-day have relinquished their hold upon the views that obtained at the beginning of the early part of the last century and which were incorporated in the Book of Mormon,* and are claiming for the American the same area of characterization as have the people of eastern Asia.

Bancroft admitted the plausibility of the theory just set forth when he said: "The customs, manner of life, the physical appearance of the natives on both sides of the straits (Behring) are identical, as a multitude of witnesses tstify."[2] And to the same effect is the testimony of another:[3]

> Hand in hand with the question of the antiquity of man on the continent goes the problem of whence he came. Theories of Asiatic, European, African and Polynesian origin are all equally dangerous and weak. Geological solutions by lost Atlantises and former land-bridges from the Old World may be

[1]Quoted by Prof. Cyrus Thomas, in his "Study of American Archæology," pp. 2, 3.

[2]"Native Races," Vol. V., p. 54.

[3]Livingston Farrand, "Basis of American History," p. 87.

invoked, but convince nobody except their proposers. The thorough ethnological studies which are now under way may at some future time throw light upon the problem; *and we have arrived at a point of assurance that in the past northwestern America and northeastern Asia formed one area of culture. Whether that of the west came from the east, or that of the east was derived from the west, it is as yet impossible to say.*

With this quotation we conclude this part of our discussion, believing that the consensus of scholarship to-day is in favor of acknowledging a kinship between the American and the people of northeastern Asia:

Morris K. Jessup conceived the idea that the question could be settled whether the American Indian was of Asiatic origin or not; whether he came to this part of the hemisphere from across the Behring Straits or landed on these shores from some other part of the earth. . . . What was known as the Jessup North-Pacific Expedition was fitted out. Professors Jochelson and Bogoras, both Russians and both associated with the Russian Academy of Sciences, were engaged by the Museum to do the work. They brought back conclusive proof, as they assert, that the American Indian and the Asiatic Eskimos are close akin, and that both originally came from China. . . . Bogoras took the tribes further north, while the interior was gone over by Jochelson. Bogoras went straightway to the most northern part of Asiatic Russia, away out near the Behring Straits. This brought him among the Chuckchi tribe. They were reindeer breeders. For three years he wandered with the band and became one of them. He found that these people undoubtedly belonged to the same stock as the American Indian.[1]

These views are the reflection of the world's scholarship to-day, and from their decision touching ethnological questions there can be no intelligent appeal. The Hebrew origin of the American is absolutely denied, and the theory is defenseless *save as it derives support from*

[1]American Museum of Natural History Memoirs, 1898-1904; also Chicago *American* for Dec. 14, 1902, reprinted in *Saints' Herald*, Dec. 24, 1902.

an antedated archaeology. Every known fact relative to their habits, mode of life, language, religion, precludes the possibility of them having descended from any tribe of the Hebrew people. And such being the case, the Book of Mormon is what John T. Short called it, "a pretentious fraud," meriting "mention only on the ground of its romantic character, and not on the supposition for a moment that it contains a grain of truth."

There are some insurmountable difficulties that stand in the way of accepting the Book of Mormon hypothesis:

First: If the Americans are descendants of Jacob and belong to any branch of the house of Israel, at least a few of the characteristics of that peculiar people, a people of the most pronounced type, would have been transmitted. The fact that *not a single distinctive trait* has ever been found among the American Indians, goes far to prove that there is nothing in common between the two races of people, and that the latter can not have descended from the Jews.

Second: The Book of Mormon claims that the ancestors of the American Indians were *Jews,* and therefore are *descended* from an enlightened and highly civilized people, whereas the facts show that they were original barbarians. Says Baldwin: "In Africa, Asia and elsewhere, among the more uncultivated families of the human race, there is not so much of original barbarism as some anthropologists are inclined to assume; but there can be no serious doubt that the wild Indians of North America were original barbarians, born of a stock which had never at any time been civilized or closely associated with the influences of civilization."[1] And when to this we add the testimony of Bancroft, the argument

[1] "Ancient America," pp. 60, 61.

becomes irrefutable. He says: "It has been asked if our Indians are not the wrecks of more civilized nations [exactly what the Book of Mormon declares they are]. Their language refutes the hypothesis; every one of its forms is a witness that their ancestors were like themselves, not yet disenthralled from nature." [1]

Of like import is Mr. Gallatin's summary of the American languages: "That from the Arctic Ocean to Cape Horn, while they number more than one hundred, differing in their vocabulary, they have, so far as has been investigated, a distinct character common to all, and apparently different from those of the other continent with which we are most familiar; that they bear the impress of primitive languages and assumed their forms from natural causes, and afford no proof of their being derived from a nation in a more advanced state of civilization, and that they attest the antiquity of the population—an antiquity of the earliest we are permitted to assume." [2]

Thus, and finally, is the conclusion reached that the Americans are not the "wreck" of a former civilization, but are an autochthones people; not formerly civilized, later lapsing into barbarism, but original barbarians. And these conclusions, not our own, but those of leading ethnologists, are irreconcilable with the claims of that "pretentious fraud," the Book of Mormon.

With the foregoing paragraph we had closed this chapter, but, having come across a paragraph or two from the pen of J. H. Beadle, we could not forego the pleasure of reproducing them, since they are germane to the line of argument we have advanced. He says:

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[1] "History of the United States," Vol. III., p. 235.
[2] Quoted by Foster in "Prehistoric Races," p. 321.

Some sixty years ago Major Noah maintained that the lost tribes were the ancestors of the American Indians and the builders of the ruins described; and a few others held that if not the ten tribes, there was a Jewish colony [just what the Book of Mormon claims.—S. W. T.]. It would certainly be an amazing thing if such a people as the Jews could in a few centuries lose all trace of their language, religion, forms of government, art, science and general knowledge, and sink into a tribe of barbarians. But when we add that their bodily shape must have completely changed, their skulls lengthened, the beard dropped from their faces, and their language undergone a reversion from a derivative type to a primitive type, a thing unknown in any human tongue, the supposition becomes too monstrous even to be discussed.[1]

Other writers have gently laid the corpse of the Jewish theory in its coffin, but Beadle *nails down the lid,* and places its resurrection beyond hope. As a theory it has been defenseless from the very first, and has never had more than bald assertion. Consequently, lacking proof, the Mormons fail to substantiate their claims, and the weakness of their contention is such as might be expected from perpetrators of a fraud. And so do we decide that this investigation confirms the assertion that the Book of Mormon is a modern production, written by one who accepted the ethnology current in his day, and which, if true, everlastingly refutes its claim to be a real history of a real people. The ethnology of the Book of Mormon is wrong.

[1] "Four Centuries of Progress," pp. 21, 22.

CHAPTER VIII.

The Philology of the Book of Mormon.

The Rev. M. T. Lamb has presented in his work, "The Mormons and Their Bible," an argument on "the written language of ancient America" that is unanswerable. It is based on two exhibits, one being a facsimile of characters of the Book of Mormon, and the other a facsimile representation of the hieroglyphics on the Copan statue. By placing these side by side, the student is unable to trace any family resemblance which may exist between that which Joseph Smith claims to have copied from the plates and that which the camera has reproduced from the face of the Copan statue. And the impression is left, finally, that Joseph Smith was overtaken by that strange fatality that is the fate of most bunglers. The argument amounts to nothing, from the Mormon standpoint, when it is sought to compare the hieroglyphics of Copan with the hieroglyphics of Egypt, for always, since Joseph Smith certified to the correctness of his transcription of the plates, does that copy contradict them both. The Mormons thus find their apologetic task doubled; they must not alone show the family likeness existing between the Copan and Egyptian hieroglyphics, but they must show that Smith's "caractors" are related to both.

The late D. H. Bays, in his "Doctrines and Dogmas of Mormonism," propounded the question, "Were the characters on the plates Egyptian?" He conceived that the question was a purely *linguistic* one, and could see no other way to settle a linguistic question than to submit

the facsimile of the characters to linguists for examination. To make sure that the characters were correctly submitted, he cut the plate out of a copy of a Mormon book, sent it to the best Egyptologist known to him, requesting a professional opinion on the document, and, as he says, in every instance received a prompt and courteous reply. Without attempting to reproduce here that entire correspondence, it is enough to indicate the gist of replies received by Mr. Bays. James B. Angell, of the University of Michigan, submitted the letter and enclosure to his professor in Oriental languages. He, as president of the institution, vouched for the professor's learning by saying that "he is a man of large learning in Semitic languages and archæology." The professor said: "The document which you enclose raises a *moral* rather than a *linguistic* problem. . . . There are no Assyrian characters in it, and the impression is that *the document is fraudulent.*" The inference is, of course, that if the characters were what they are represented to be, the question would be *linguistic,* but since they appear to be fraudulent, the question is one of *morals.*

It has been, and is, the boast of Mormonism that the plates were covered with characters of the Egyptian, Chaldaic, Assyrian and Arabic languages, and to the end that the reader may be impressed with this fact, Martin Harris' alleged statement from Professor Anthon is used as proof. Harris is reported to have said that when he had submitted the characters to Professor Anthon, the professor said that "the translation was correct; more so than any he had before seen translated from the Egyptian. I then showed those that were not translated, and he said they were Egyptian, Chaldaic, Assyrian and Arabic."

[1] "Voice of Warning," p. 74.

Now, with this introduction we are ready for more of the correspondence between D. H. Bays and these professors of the Oriental languages.[1] Charles H. S. Davis, M. D., Ph. D., of Meriden, Conn., author of "Ancient Egypt in the Light of Recent Discoveries," had this to say:

> I am familiar with the Egyptian, Chaldaic, Assyrian and Arabic, and have considerable acquaintance with all the Oriental languages, *and I can positively assert that there is not a letter to be found in the facsimile submitted that can be found in the alphabet of any Oriental language, particularly of those you refer to—namely, Egyptian, Chaldaic, Assyrian and Arabic.* A careful study of the facsimile shows that they are characters put down at rand-m by an ignorant person—with no resemblance to anything, not even shorthand.

Dr. Charles E. Moldenke, of New York, commended by the above Dr. Davis as "probably the best Egyptian scholar in the country," said: " . . . *I believe the plates of the Book of Mormon to be a fraud.* In the first place, *it is impossible to find in any old inscription Egyptian, Arabic, Chaldaic and Assyrian characters mixed together.* The simple idea of finding the Egyptian and Arabic side by side is ridiculous and impossible." Thus does Mr. Bays make out his case as one of ignorance against scholarship. The testimony of the witnesses to the book is arrayed against the testimony of an equal number of scholars. And the conclusion reached by this author is: "If Mormonism is true, the plates must have been written in Egyptian. The plates were not written in Egyptian. Therefore Mormonism is not true. And if Mormonism is not true, then the three witnesses are deceivers, Joseph Smith was an impostor, and the Mor-

[1] "Doctrines and Dogmas of Mormonism," Chaps. xxvii., xxviii.

mon Church a fraud. There is no possible means to escape this conclusion." [1]

These two lines of investigation are interesting, and, as we believe, are unanswerable. However, we propose to supplement them in this chapter by an entirely different course of study. We believe that there is what might, for the want of a better term, be called an American philology. So far as we are aware, the peculiar test which is here to be applied has in no other volume been similarly employed. That we may proceed in an orderly manner, we shall first attempt to discover our *philological material* in the Book of Mormon itself.

Early reference is made to language in the Nephite records: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . Yea, I make record, *in the language of my father,* which consists of the *learning of the Jews, and the language of the Egyptians.*" [2] This was about the year 600 B. C. It appears remarkable that this Jew, Lehi by name, could have acquired such familiarity with the Egyptian language that a dutiful son should refer to this as making record "in the language of my father." And our wonder increases when the son tells us that his father had "dwelt in Jerusalem all his days." Hence, whatever knowledge he had of the "Egyptian" he learned in Jerusalem.

With a remarkable persistency and consistency this fiction is sustained throughout the book. In Mosiah 1:4, written about 320 B. C., the writer says:

> For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of the plates; for he having been

[1] *Ibid,* pp. 275, 276.
[2] Nephi 1:1, 2.

taught in the language of the Egyptians, therefore he could read the engravings, and teach them to his children.

Then, in the Book of Mormon—that is, the book written by the man Mormon, claimed to have been written in about 420 A. D.—boast is made of becoming *learned somewhat* after the learning of his people, and that he took the plates of Nephi, wrote additional material on them, and, when done, added:

> And now behold we have written this record according to our knowledge in the characters, which are among us called the *reformed Egyptian,* being handed down *and altered by us according to our manner of speech.* And if our plates had been sufficiently large we should have written in Hebrew; but *the Hebrew hath been altered by us also;* and if we could have written in Hebrew, behold, ye would have no imperfection in our record.[1]

Thus it is apparent that there were two main languages used by these people whose history is written on these plates, viz.: the Hebrew and the Egyptian. But as time went on both these languages were corrupted, so that the one was but imperfectly known, while the other was styled the "reformed Egyptian." Lehi did not have a knowledge of the "reformed Egyptian," his language was Egyptian Nor did he have a knowledge of *corrupted* Hebrew, for this belonged to his descendants. Consequently, when at last the "Urim and Thummim" should be called into use, it would have to deal in the earlier part with a *pure Egyptian,* and as it read the later history, it would be used on a *"reformed Egyptian."* But the people *spoke* Hebrew at first, and later a corrupted form of the Hebrew. Hence it follows as a *philological necessity*, assuming that the Book of Mormon is a record of ancient America, that when the spade exhumes that

[1] Mormon ix: 32, 33.

historic past, the inscriptions disclosed must be in one or the other of these languages, or in a language *derived* therefrom.

That we may not overestimate the ethnological value of the study of languages, let us see what Foster has to say on this very point:

> The study of languages affords a reliable guide in tracing the migration of tribes, even where they become intermingled with other tribes. In the social relations thus established there would not result the total obliteration of the language of one tribe, but *certain words and forms of speech would be adopted and perpetuated.* "Nothing," says Bancroft, "is so indelible as speech. Sounds that in ages of unknown antiquity were spoken among the nations of Hindostan still live in the significancy of the language that we daily utter." Palgrave echoes the same sentiment.
>
> Language adheres to the soil when the lips that spoke it are resolved into dust. Mountains repeat, and rivers murmur the voices of nations denationalized or extirpated in their own land.[1]

Most assuredly should we expect that some trace of the ancient Nephites and Lamanites could be found in the language which they daily uttered. Here and there in this vast land once occupied by these people should be found some unmistakable linguistic evidence of that occupancy. The language of the Nephites and Lamanites must somewhere be clinging to the soil, though the lips that spoke it are resolved into dust. Some river should murmur or some mountain repeat the voice of that nation or those nations extirpated in their own land. Since the Mormons have been in existence they have left such traces in their migrations, as witness Lamoni (Iowa) and Zerahemla (Wisconsin). The Old Testament land still repeats the names of the Old Testament

[1]Foster's "Prehistoric Nations," p. 318.

itself, as witness Bethel, Beersheba, Cæsarea, Bethlehem, and many others, to attest the genuineness of its claims. Applying the same test to the Book of Mormon, it fails in every particular. Populous cities were founded, but not a name remains. With all their boasted and pompous claims, they can not point to a single city that the Book of Mormon describes. The whole record is not even myth, it is a fabrication pure and simple from beginning to end.

If, now, the Book of Mormon teaches us that these people had but two languages, the Hebrew and Egyptian, or corrupted forms of these, and if (1) we find that neither Hebrew nor Egyptian has ever been used on the continent, or (2) that many languages other than and having no affinity with either of these existed at the time that is covered by the Book of Mormon history, then will the book itself be proved a stupid and clumsy fraud. Hence the apologist for the book must show that not alone did the Americans speak the Hebrew or Egyptian, or some language derived from them, but they must also show that every known form of language in ancient America is derivable and derived from the Hebrew or Egyptian, or from a combination of the two. This task he can not shirk and leave unimpaired the claims for the integrity of his book.

If the Book of Mormon is true, then the inhabitants of ancient America are of ethnic unity. On this point John T. Short explicitly says:

> Probably one of the most incontrovertible arguments against American ethnic unity is that which rests upon the *unparalleled diversity of languages* which meets the philologist everywhere. The monosyllable and the most remarkable polysyllable known to the linguist, synthetic and analytic families of speech, simplicity and complexity of expression, all seem to have sprung up

and developed into permanent and, in some cases, beautiful and grammatical systems side by side with each other until the Babel of the Pentateuch is realized in the indescribable confusions of tongues. The actual number of American languages and dialects is as yet unascertained, but *it is estimated at nearly thirteen hundred, six hundred of which Mr. Bancroft has classified in his third volume of "The Native Races of the Pacific States."* [1]

Touching the question of a possible derivation of these languages from the Old World, Hayden says:

No theories of the derivation from the Old World have stood the test of grammatical construction. All traces of the fugitive tribes of Israel, supposed to be found here, are again lost. Neither the Phœnicians nor Hindoos nor Chinese nor Scandinavians nor Welsh have left an impress of their national syntax behind them. But the dialects of the Western Continent, radically united among themselves and radically distinguished from all others, stand in hoary brotherhood by the side of the most vocal systems of the human race.[2]

We have seen before [3] that, for the accounting of the multiplication of languages, Mr. Gallatin wanted the longest possible time we are permitted to assume, indicating that the philologists of to-day unite in their belief in this diversity, for the explanation of whose rise the element of time is not a negligible factor. And what is to the point in our discussion, Mr. Gallatin discovered that the languages of America were "*primitive,*" and "not *derived* from a nation in a more advanced state of civilization." If, then, these languages are primitive and *not derived* as the Book of Mormon would have us believe, unquestionably the book is wrong. If wrong, it is not a history, and if not a history, it is at the best a romance.

[1] "North Americans of Antiquity," p. 190.
[2] "Archæology of the United States," p. 54.
[3] See *ante*, p. 54.

And if the book is right, then Bancroft, Foster, Short, Baldwin, are all wrong, and the Mormon is deprived of their use in attempting to establish the claims of his book; but if they are right, then by every philological test the book falls to the ground.

In attempting to show the affinity between the languages of the Old World and those of the New, recourse has been had to that method employed so largely by Kingsborough, that of resemblances. But this method is generally discredited by scholars to-day. Says Foster anent this method:

> The slight resemblances which have been discovered between the roots of words in the American language on the one hand and the Hebrew on the other, and a single text in the apocryphal Book of Esdras, have been the foundation of a belief heretofore prevalent among writers of American ethnology, that this continent was originally peopled by the lost tribes of Israel, whose descendants were to be recognized in the red man (almost the exact belief of the Mormons). It is hardly necessary to advert at this day to a belief which was profoundly entertained a century ago, except as an evidence of the progress of ethnological knowledge. [Quoting Bancroft, he continues:]
>
> "The ingenious scholar may find analogies in language, customs, institutions and religions between the aborigines of America and any nation whatever of the Old World. . . . To us there and no direct and obvious links between the Old World and the New; for even admitting the seeming analogies to which we have alluded, these are so few in number, and evidently so casual, as not to invalidate the main position." How can we explain the *primitive and unique character of the American language?* How explain the peopling of continents and isles of the sea, girt by barren waters? *In vain do we seek in the old civilization for any connecting links; in vain do we search the languages of the two hemispheres for common forms of expression.*[1]

How easy would be this task that is the despair of

[1] "Prehistoric Races," pp. 322-324, 337.

this author, if these languages were *derived* and not primitive, similar and not unique! The Book of Mormon in its advocacy requires the doctrine that they are *similar and derived;* philology says they are *primitive and unique.*

By referring now to the Book of Mormon (Mormon 6:15), we learn that in the year 420 our era, after a relentless warfare between the Nephites and Lamanites, that there was left just a handful of people. In the exact words of Mormon, the story runs: "All my people, save it were those twenty and four which were with me, and also a few who had escaped into the south countries, and a few which had dissented over to the Lamanites, had fallen, and their flesh and bones and blood lay upon the face of the earth, being left by the hands of those who slew them."

Turning from that gory scene, in the full consciousness that it was only a "remnant" that survived that great war, we remark that if the Book of Mormon correctly tells the story of that period, this "remnant" became the progenitors of the American Indian. Not only that, but they and their descendants originated approximately *thirteen hundred languages and dialects,* or more than *one new language or dialect for each year of the time intervening between* 420 *A. D. and* 1492 *A. D.* But as they at that time had only a knowledge of the Egyptian and Hebrew, and both in a corrupted form, in this incredibly short time they developed this great number of languages so radically different from the original languages as to contain not a single element of the mother tongue. This is too palpably absurd for credence.

At the time of the conquest of Mexico, the Aztecs were a cultured people. Indeed, as early as 1062 A. D. there was a civilization that rivaled that of Europe dur-

ing the Middle Ages. Yet, Mormonism would compel us to believe that this was the development of that little band of Lamanites who escaped on the last day of the great battle. All this, too, over the protest that the Maya language is the oldest on the continent. Short says that "it was old and ripe when the Toltecs came in contact with it. Here in this picturesque valley region in Tabasco and Chiapas we may look for the cradle of American civilization. Under the shadow of the magnificent and mysterious ruins of Palenque a people grew who spread into Guatemala and Honduras, northward into Anahuac, and southward into Yucatan, and for a period of probably *twenty-five centuries* exercised a sway which at one time excited the envy and fear of its neighbors." [1]

J. W. Foster tells us that "the oldest certain date in the Nahuatal or Toltec language reaches back 955 years before Christ; and as the Toltecs dwelt for some time in the country of Zibalba, before they seized supreme power, their migration must have begun more than a thousand years before the Christian era." [2] Adding Short's probable date of twenty-five centuries in duration to the 1000 B. C., we have for the beginning of the Mayan civilization an approximate date of 3500 B. C. So, while Joseph Smith had his "paper" Nephites and Lamanites fighting each other to extermination in New York, there existed at that very moment the Mayas, occupying Tabasco and Chiapas in southern Mexico and the peninsula of Yucatan. Other existing peoples may be mentioned, such as the Toltecs, the Chichimecs and the Nuhuas of Mexico, to say nothing of the Peruvians and other South American peoples. Still, the "preten-

[1] "North Americans of Antiquity," p. 203.
[2] "Prehistoric Races," pp. 342, 343.

tious fraud," the Book of Mormon, tells us that the Lamanites and a handful of Nephites were the only people left on this continent after the battle in or about the year 420 A. D.

The author of the "Atlantis" says: "The Mayas succeeded the Colhuas, whose era terminated one thousand years before Christ,"[1] or three thousand years ago, and upon this the authorities agree. For the sake of using these figures in an orderly way, let us arrange them in this wise:

The Mayas succeeded the Colhuas in Mexico, B. C. 1000. The Nephites landed in the year B. C. 600 Therefore the Mayas had been on the soil for a period of four hundred years before the Nephite colony landed. The declaration, then, of the Book of Mormon that the entire Jaredite colony had perished just before the landing of the Nephite colony is unquestionably false. The last chapter of the Book of Ether recounts that battle. It would have made for the integrity of the book had there been some few who escaped, so that the Mormons might be able to fill this gap in their book. This in itself is enough to establish the falsity of its claims.

If, then, as seems reasonable, the Colhuas antedated the Mayas by three thousand years, then it is clear that the Colhuas occupied Mexico and Central America four thousand years before our era. Le Plungeon says: "It was used by a people that lived at least six thousand years ago." And on this point Mr. Donnelly says: "In the light of such discovery, the inscriptions on the monuments of Central America assume incalculable importance; they take us to a civilization far anterior to any

[1]Donnelly's "Atlantis," p. 218.

of the oldest known in Europe; they represent the language of the antediluvian times."[1]

Allowing that these figures are approximately accurate, and there is as yet no good reason for revising them, we have:

The Colhuas were living in America, B. C. 4000. The Jaredite colony came about B. C. 2133. Therefore the Colhuas preceded the Jaredites, in years, 1,867.

What, then, becomes of the monstrous claim of the Book of Mormon that this Jaredite expedition was the Lord's colonization scheme for this portion of the world's surface? It brings us to the agreement with the Mormons that Joseph Smith was an illiterate author. It is just such a book as we should expect to be the product of a blundering ignoramus who knew nothing of the rudiments of his mother tongue, much less possessed a working knowledge of a foreign language. Yet this bungler was possessed, as bunglers sometimes are, with an intolerable egotism which led him to palm off this senseless jargon as the inspired word of God. To the Mormon who thinks, there is no way open for a longer acceptance of it; for the one who does not, there is nothing that will save him from its imposture.

[1] "Atlantis," p. 235.

CHAPTER IX.

The Book of Mormon and the Religions of Ancient America.

The spirit of adoration is coeval with the race. Adam heard the voice of God in the primeval garden, Abel offered sacrifice to an unseen power, while guilty Cain bowed with a gift which his Deity would not accept. From that border-line of light, where authentic history fails us, we feel our way back towards the beginning of the human family by the ruins of its temples and the fragments of its solemn traditions.

Every great civilization has left unmistakable evidences of its existence, its greatness and its power. Time has left his indelible marks in every known quarter of the habitable globe. Egypt in her pyramids leaves a mute witness to the power and dominion of the Pharaohs; India, by means of her numerous cave-temples, marvels of beauty, "carved out of the solid rock by the ancient Hindus," speaks of her religion and her art. Assyria, Babylon, Greece and Rome take their place in the family of nations and attest the story of vanished power and departed glory.

While the great civilizations of the eastern hemisphere were at the very zenith of their power and dominion, there flourished on this continent a civilization which in many respects was the peer of Greece and Rome in their palmiest days. We refer, of course, to the Mayan civilization. Copan and Palenque are eloquent in their praise of those halcyon days, and even in their ruins extol the magnificence and power of that departed re-

nown. It is of this civilization, so it is claimed, that the Book of Mormon gives us an historical account. It would be interesting, indeed, if true.

This gives us the data for the discussion to be carried on in this chapter. If the story of the book is in harmony with the known historical facts as associated with the religions of ancient America, then it may be true; but if its declarations are at variance with and contradicted by these same facts, it must be rejected as spurious. With these points clearly before us, let us ask, What does the Book of Mormon teach relative to the religions of ancient America?

The reader has certainly not failed to note, ere this, that the Book of Mormon purports to describe two different civilizations, the one, the Jaredite, and the other, the Nephite. We shall take them up in this order.

First, the religion of the Jaredites.

The Book of Ether is the portion of the Book of Mormon that deals with the people known as the Jaredites. In that book we discover that Christ appeared to Jared's brother about two thousand years before Christ came in the flesh, and gave him instruction concerning the building of those wonderful barges by which the Jaredites were later transported to this land; he also informed him that the land was "a choice land," and that they shall worship the God of this land, which is Jesus Christ; that in service they were to repent and come unto the Father in the name of Jesus, and thus be received into the kingdom of God. We learn, further, that coming unto the Father meant an obedience to the gospel. "Therefore *repent,* all ye ends of the earth, and come unto me, and *believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be*

saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name." [1]

If words can mean anything definitely in the English language, there can not be the slightest doubt that these so-called Jaredites were Christians, and, as such, *left behind them unmistakable evidences of a Christian civilization.*

Second, the Nephite religion.

Inasmuch as there was another civilization known as that which grew out of the Nephite migration, we ask what was its character from the religious standpoint? In it we learn that by the year 320 B. C., about 270 years after this colony landed on this continent, although at various times instruction had been given, and presumably followed out, that they should *believe,* that they should *repent,* and that they should be *baptized,* here for the first time is there a record of the organization of a church. God is represented as authorizing the proceedings of that day, and after 204 people had been *baptized,* "they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God, was added to the church." [2] After this, at intervals, there is information given that warrants the belief that this same kind of doctrine was continued among the Nephites, and in respect to dates they are as follows: Alma, B. C. 91; Heleman, B. C. 52; Nephi, A. D. 1-26; Nephi, A. D. 35; Mormon, A. D. 384, and Moroni, A. D. 420. So, for a period extending from 320 B. C. to 420 A. D., or 740 years, *there was a Christian church on this continent.*

This makes conclusive our deductions that, in the

[1] Ether 4: 18.
[2] Mosiah 18: 17.

broadest sense of the term, both of these civilizations were Christian; hence if the Book of Mormon is a real history of a real people, it follows that the civilization that the spade exhumes shall be Christian. It must be held to be incontrovertibly true that, if the spade says one thing and the plates another, while talking about the same thing, the plates are wrong, that is all. If subsequent investigation discloses the fact that the people of ancient America were idolatrous and not Christian, there will have been created a discrepancy in the record that will require the immediate attention of any well-meaning believer in the Book of Mormon.

The paramount question that presents itself is, Were the religions of ancient America idolatrous or Christian, which?

For upwards of four centuries all questions relating to the origin and religion of the Americans have been fruitful sources of controversy. Many volumes have been written setting forth the views of their authors touching both of these questions, but, save the Book of Mormon, not one has been written to show that the religion of ancient America was Christian, and, agreeable to ascertained facts, the contrary has been defended There is a perfect agreement, barring this one discordant note from the Book of Mormon, that the religion of both North and South America was both pagan and idolatrous, the proof of which we shall now submit.

In a former chapter we have adverted to the inconsequential reasoning based upon analogy, and we might consider that reference to it sufficient did we not come in contact with it, when the Mormon seeks to show an affinity between the Lamanites and the North Americans. Short tells us that "argument from analogy is at best unscientific—*it proves nothing*. It is a matter of sur-

prise how much has been written to establish that the Mexicans were descendants of the Jews in both race and religion."[1] Some of the efforts he characterizes as fanciful and mirth-provoking. Were the question not so serious, we might allow our own risibilities to be stirred as we behold the same attempts being made. But experience has shown that even the most fanciful and under ordinary conditions the most mirth-provoking of all plans are pressed into service in the full belief that they are of actual value. It is so hard for these specious pleaders to discover that their attempts prove absolutely nothing.

Among the analogies used are baptism, circumcision, doctrine of sin and atonement, trespass offering, doctrine of hell, resurrection of the body, Sabbath-keeping, disgust for swine flesh, crosses, story of the virgin, the annunciation, stilling of the tempest, and many others beyond our patience and time to enumerate. But, seriously, what do they *prove?* Doubtless to the Mormon much, but to one who prefers proof to presumption, nothing.

Lafitau just as enthusiastically supported and *as surely proved* that these several analogies traced the relationship between the Americans and the Greeks. The fact is that these seeming analogies are none other than accidental, as any well-instructed ethnologist will tell you. If it is discovered that the Americans had a religious system analogous to that known to belong to any people of the Old World, it would argue *the sameness of mental operations along parallel lines of culture with more certainty than it would the transmission of ideas along racial lines.* The Jews have been called a "peculiar

[1] "North Americans of Antiquity," pp. 459, 460.

people." In one sense they are, and only one. As Garrick Mallery said, "There is racially no peculiar people in the sense intended. Mankind is essentially homogeneous in nature, though placed in differing and ever-advancing grades of culture." That witness is true.

The author from whom we have quoted so freely in our studies of the ancient Americans, tells that "the most persistent investigation has failed to disclose any marked resemblance between the architecture, art, religion and customs of the North Americans, considered as a whole, and of any Old World people. It is true that occasional analogies suggest intercourse and even relationship with particular cases, as, for instance, *the serpent and phallus worship common to all aboriginal Americans and the people of India.*

"*Sun-worship,* so widespread, may also indicate an ancient community of residence for those peoples who practice it. . . . The venerable civilization of the Mayas, whose forest-grown cities and crumbling temples hold entombed a history of vanished glory, now belongs to the remotest period of American antiquity. It was old when the Nahuas, then a comparatively rude people, first came in contact with it, adopted many of its features and engrafted upon it new life. . . . The powerful empire of the Quiche-Cakchiquels was the result of the union of the old and new races. *The otherwise inviting picture of ancient American civilization is marred by the introduction of human sacrifices which in each instance occurred during the period of political decadence of the people practicing it, and no doubt was the potent factor in the downfall of both the Toltec and Aztec monarchies.*" [1]

[1] "North Americans of Antiquity," pp. 519, 520.

Says Foster, in speaking of the Mound-builders:

What strange rites were practiced around these altars will forever, to some degree, be veiled from our comprehension, but the past is not altogether inscrutable. *The Mound-builders worshiped the elements—the Sun, the Moon and particularly Fire.* They erected their fire-altars for sacrifice on the highest summits. Like the Persian sun-worshipers, they undoubtedly had their Magi, without whose presence sacrifice could not go on. . . . The numerous reliquiæ of charred bones leave behind the terrible conviction that on these occasions *human victims were offered up* as an acceptable sacrifice to the elements. . . . The *sun-worshipers of Mexico* practiced the same terrible rites, of which Bernal Diaz was an eye-witness. . . . Man had not yet learned that the incense of human sacrifice is not acceptable to his Maker.[1]

Alike, in his two works dealing respectively with Peru and Mexico, does William H. Prescott confirm this testimony. For we are to remember this, that whether the civilization is found on the northern or the southern continent, it must, if the Book of Mormon is true, be all traced to these escaping Lāmanites who fled on the great day of battle in 420 A. D., finding their way to their respective destinations from Ontario County, N. Y.

Says John D. Baldwin: "The civilization in Peru was very different from that in Mexico and Central America. In both regions *the people were sun-worshipers,* but their religious organizations, as well as their methods of building, were unlike. Neither of these peoples seems to have borrowed from the other." [2]

With one more witness we are ready to submit the case to the reader. For graphic description and minuteness of detail none surpasses the erudite Bancroft in portraying the ceremonies incident to sun-worship. Nearly

[1] "Prehistoric Nations of the United States," pp. 182, 184.
[2] "Ancient America," 246.

one entire volume of his series is given up to the description of the religions of these peoples residing in the very territory which the Mormon claims for his mythical Lamanites and Nephites. Bancroft assigns the beginning of the sun-worship at a time antedating the coming of Christ. He says that "the gods of the Yucatecs (the ancient Mayas of Yucatan) required far fewer human lives at the hands of their worshipers than those of the Nahuas. Nevertheless, the Yucatec religion was not free from human sacrifices; and although captives taken in war were used for this purpose, yet it is said such was their devotion that, should a victim be wanting, they would dedicate their children to the altar rather than let the gods be deprived of their dues. The custom of eating the flesh of human victims who were sacrificed to the gods was probably practiced more or less in all the Maya regions." [1]

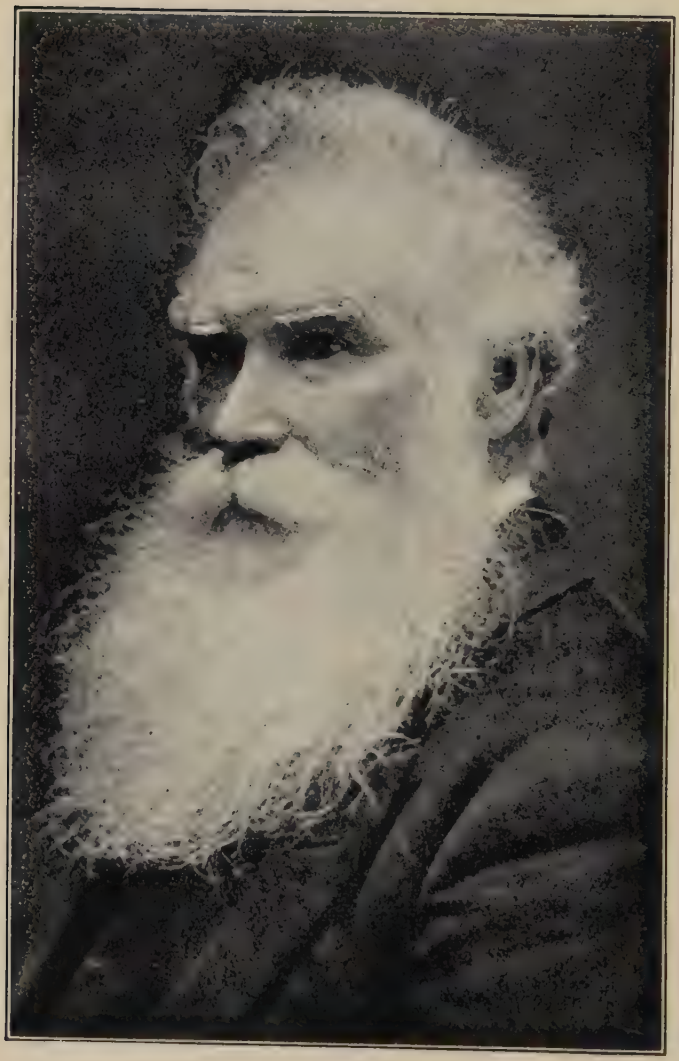
When, on October 12, 1492, Christopher Columbus first set his feet on American soil, the first human beings who met his gaze were perfectly naked savages. Later, in 1519, when Cortez and his little army penetrated the empire of Montezuma and began the conquest of Mexico, while they found the people in some respects well advanced in the arts and sciences, yet on every hand they were confronted with the unmistakable evidences of barbarism. Sun-worship and human sacrifices were everywhere visible. Throughout the vast domain of Montezuma "a monarch whose dominion was more extensive than all the kingdoms subject to the Spanish crown," heathen temples and heathen altars and towers for human sacrifice were among the most familiar of the objects that met his astonished gaze. Not a sacrifice "on

[1] "Native Races of the Pacific States," p. 704.

Jewish altars slain," not a Jewish temple nor a Christian house of worship was anywhere to be found.

What was true of Mexico, was equally true of Central America and South America. Not a vestige of the Jewish religion—not a hint at the existence of a Christian civilization—has been discovered that will convey even the remotest idea that either a Jew or a Christian had ever set his foot on the soil, until Christopher Columbus, on San Salvador, in 1492, bowed the Christian knee and breathed a Christian prayer, and in the name of the King and his church claimed the land which he had discovered. Certainly not till then.

Yet, that boastful fraud, the Book of Mormon, assuming to be the authentic history of a great civilization, Christian in character and running through a period of almost twenty-five centuries in duration, seeks to set aside the facts which antiquarians of the highest character have brought to light. Who can believe it? Who can for the moment, when once his attention has been called to the actual facts, believe that a Christian nation capable of building such cities as Palenque and Copan, together with the magnificent temples, the wonderful towers and altars of sacrifice which abound in Mexico, Central America and South America, and building these so that they have so far withstood the corrosion of time, could have done all this, and yet buried beyond all hope of being exhumed, a civilization that was Christian in character? Rome fell in the same century that the Nephites were slaughtered, but the catacombs recall to us the tragic fate of the Christians. No! The Mormon can point to no one unmistakable evidence of any such civilization as the Book of Mormon records, and this should forever establish to the thinking Mormon the fact that his book is a fraud.



ORSON PRATT.

CHAPTER X.

The Book of Mormon and Domestic Life of Ancient America.

For three-quarters of a century it has been the boast of Mormonism that most of the alleged facts of history and geography, as shown in the book, have been verified and confirmed by the archæological research and discovery made subsequent to its publication. By no writer has this confidence been more emphatically expressed than by Orson Pratt. He says:

In the Book of Mormon *are given the names and location of numerous cities of great magnitude which once flourished among the nations of ancient America.* The northern portions of South America and also Central America were once the most densely populated. Splendid edifices, palaces, towers, forts and cities were reared in all directions. A careful reader of that interesting book *can trace the relative bearings and distances of these cities from each other;* and if acquainted with the present geographical features of the country, he can, by the descriptions given in the book, *determine very nearly the precise spot of the ground which they once occupied.*

Now, since that valuable book made its appearance in print, it is a remarkable fact that the mouldering ruins of many splendid edifices and towers and magnificent cities have been discovered by Catherwood and Stephens in the interior wilds of Central America, *in the very region where the ancient cities described in the Book of Mormon were said to exist.* Here, then, is indisputable evidence that this illiterate youth, the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation *describes the region of country where great and populous cities once existed, together with their relative bearings and approximate distances from each other.* Years after, Messrs. Catherwood and Stephens *discovered the ruins of forty-four of these very cities and in the very place described.* What

but the power of God could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?[1]

What is here asserted by this religious mountebank, without one scintilla of evidence, has become the direct belief of thousands who had neither the opportunity nor the inclination to inquire into the correctness or incorrectness of his assertions. Mormon polemics have felt safe in repeating, after him, Pratt's bald assertions, and have not shrunk from taking this position, since not one disputant in one hundred has made anything like a careful study of this phase of the question. Pratt has been quoted without fear of being intelligently contradicted.

We are willing to make this concession, that if this oft-repeated claim can be made good—that is, that it can be sustained by demonstrated facts—it will form a very strong argument, circumstantial it is true, but also powerful for the genuineness of the book. But that it is true and that the facts have so far been demonstrated, we flatly deny, and call attention to the italicized phrases in Pratt's quotation, as given above, for the particulars of this denial. *Of the forty-two cities mentioned in the Book of Mormon, not one is described and located,* notwithstanding Apostle Pratt's assurance to the contrary. This statement is made with a full knowledge of its import and without fear that any living Mormon can use the book to make good Pratt's claims.

The question narrows itself down to one of veracity. Pratt made certain statements when he could not help knowing that, so far as the Book of Mormon is concerned, there was not the least foundation for them. That Catherwood and Stephens had made certain discoveries of splendid edifices and populous cities could be

[1] "Divine Authority," p. 32.

true, and yet not one of them need be described in the Book of Mormon. *The relative directions and approximate distances of any cities, other than the city of Jerusalem from whence the Nephites came, are not topics that are anywhere discussed within the pages of the book.* "A careful reader of that interesting book can" *not* "trace the relative bearings and distances of these cities from each other," nor can he "very nearly determine the precise spot of ground which they once occupied." And one knows that if this could be done, the ordinary diligence of the Mormon hierarchy would have it done, and thus at least create a presumption of the genuineness of the book. The easiest way out of the matter, as well as the one that appears to be correct, is to say that Pratt *lied,* and had no other purpose than to mislead the unwary.

Pratt's assertions we propose to put to the test. And in doing this we shall confine ourselves to just two lines of thought: Is the Book of Mormon in its teaching concerning iron and steel in agreement with modern evidence concerning ancient America, and does the Book of Mormon correctly describe the domesticated animals of ancient America? This could be much widened so that it would include other lines of evidence, but for the sake of clearness and concentration we shall keep within the limits of the two indicated.

First: Iron and Steel.

The Book of Mormon teaches that the art of manufacturing iron and steel was well understood and largely employed by the people of ancient America. After the Nephites had been "in the promised land" for upwards of two hundred years, one of their writers says: "And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in

silver, and in precious things, and in fine workmanship of wood, in buildings, and in *machinery,* and also in *iron* and copper, and brass and *steel,* making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp-pointed arrow, and the quiver and the dart, and the javelin and all preparations for war."[1]

There are other references made in the book to the use and manufacture of iron and steel, but this one is enough to show what the book claims for these people in the construction of implements of agriculture and warfare, and that, too, in no stinted measure.

To show how hard put are the Mormons in their search for antiquities that would tend to confirm the teaching of the Book of Mormon, observe the following from Etzenhouser's "Palmyra to Independence,"[2] a work on polemics:

> Priest gives the following account: "In 1826, near Cincinnati, Ohio, a gentleman dug a well. At a depth of *eighty feet* there appeared a stump of a tree three feet in diameter and two feet high, which had been cut down with an ax. The blows were yet visible. The *rust of the ax* was on the top of the stump when discovered." Mr. Priest mentions two more wells: one *ninety* and another *ninety-four feet deep,* each containing a stump of a tree. Of the second he says: "Another stump was found *ninety-four* feet below the surface which had evident marks of an ax; and on its top there appeared as if some iron tool had been consumed by rust."

At first thought it would look as though those people who cut down those trees were *ultra-aboriginal,* considering that in the inland region of Cincinnati, Ohio, there had been a deposit or drift ancient enough to bury a stump to the depth of *ninety-four feet.* Indeed, the evidence appears to be *far-fetched.* And it is none the less

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[1] Jarom 1: 18.
[2] Pp. 98-100.

remarkable, as we read these astounding declarations, that these ancient woodsmen were so well supplied with axes that with every tree felled by them they could walk off and leave the ax on the stump to be consumed with rust. He says that it was the "rust of the ax" that remained upon the stump. All that we have to say about this now is that it takes some pretty *deep* thinking to follow such arguments. Not alone is the Book of Mormon "a marvelous work and a wonder," but the marvelous and wonderful extend over into the proof. It were cruel to ask them to prove their proof.

Passing this, however, for the time being, let us see what appears to be the consensus of archæologists on this question. We shall keep in mind, of course, that by the very terms of the question in dispute we are limited to ancient America. It is not a question of the discovery and use of iron and steel in any other known quarter of the globe, but *what do the archaeologists have to say about their use on this continent?* The affirmative of the question, which is the Mormons' side of the controversy, would hold to a knowledge of the use of iron and steel by the aboriginals of America.

John W. Foster, in his work, "Prehistoric Races of the United States," reflects upon the use of iron as a civilizing agency. To its use he attributes the steam-engine, the railway, the steamship, the magnet, and labor-saving machinery of almost every description, and then adds, "Possessed of these tremendous resources, there is no danger that the enlightened nations will ever lapse into barbarism," which but correlates the thought that a large knowledge of the use of iron and steel would have prevented the aborigines from merging into that state of barbarism where they were when discovered in

post-Columbian times. But directly on the question he has this to offer[1]:

> In comparing the ancient civilization of the two hemispheres, if they were derived from a common origin, there are certain arts which it would seem when once acquired would never be permitted to lapse. Take, for example, the *art of iron smelting, and the additional arts of converting the product into steel.* How manifold its uses and applications! Leaving out those of modern date, which are indeed the most wonderful, our ancestors at the dawn of the historic period knew many of its uses. The hoe, the ax, the plow, the saw, the sword, the shipbolt, the pruning-hook, the needle, the chisel, the chain, the arrow and spearhead, and the anchor, were among the forms into which it was wrought. What a tremendous implement was placed in the hands of man when he could wield a steel ax in the place of a stone hatchet!

Understand, of course, that Foster is dealing with the use of iron as it was known to exist on the eastern hemisphere. Egypt, Scythia, Greece and Assyria, and even the Phœnicians, are known to have had a use of iron, for it is known that iron was employed in the construction of Solomon's temple. So from this he concludes that the use of iron reaches back among civilized nations to the dawn of the historic era. But of this continent he says: "*No implement of iron* has been found with the ancient civilization of America. The Mound-builders, as we have seen, *wrought as stone* the rich specular ores of Missouri into various instruments into which they ground and polished with elaborate care, little conscious that the same material, subjected to a high heat, could be cast into any required form, and converted into more efficient weapons. . . . From these facts the inference is inevitable that if this continent was peopled by migrations from the Old World, it must have

[1] Pp. 331, 332.

been at a period remote, and at a time when mankind was unacquainted with the use of iron."[1]

And to the same effect is Bancroft when he says: "As I have already fully stated, *none of these nations were acquainted with the use of iron in any form.*"[2] He denies the correctness of the mention that Tezozomoc makes of the Taroscos having worn steel helmets, by the flat denial just given that they did not have an acquaintance with the use of iron in any shape. So as an archæologist he places himself on record against the Book of Mormon.

Says Gen. G. P. Thurston, in "The Magazine of American History," Vol. XIII., p. 461:

> The use of iron was generally known to nations of antiquity before the historic period. In the eighth generation after Adam . . . Tubal Cain was an instructor in the knowledge of brass and iron. Job tells of it. It was used in the construction of Solomon's temple. It was found in abundance by Layard in the palace of Nimrod, in excavating the ruins of Nineveh. It was known in western Europe more than twenty-five hundred years ago, and at an early period in China; yet it seems that no prehistoric implement or article of iron, or any evidence of manufactured iron, has been found in America, excepting such rude implements or ornaments as were made from the native unmelted ore. It would seem that almost any communication with the outside world would have led to a knowledge of iron, *but it was probably never known in ancient America. Once known, it would doubtless never have been forgotten.* Its uses are too manifest and native ore too widely distributed.

Now, these men, as eminent archæologists, are squarely opposed to the pronouncements made in behalf of the Book of Mormon. The Mound-builders, the Incas, the Peruvians, as well as Pratt's "Central American States," are placed upon the same level of an igno-

[1] "Prehistoric Races of the United States," 333, 334.
[2] "Native Races," Vol. II., p. 407.

rance of a working knowledge of iron. Up till now the book fails to stand in the light of archæological research, and since their voices are discordant, one or the other is wrong.

This in itself is sufficient to silence the loud boasting so often made by these defenders of the Book of Mormon that archæology is on their side. The archæologists may be wrong, and the Book of Mormon may be right, but what we insist upon is that *the rightness of the Book of Mormon is not shown by the testimony given by archaeologists.* As in a former chapter we dealt with the several known nations of ancient America in detail, so now are we prompted to pursue the same course. In keeping with this idea, we shall see what Bancroft has to say of the Aztecs:

> The offensive weapons of the Aztecs consisted of bows and arrows, slings, clubs, spears, light javelins and swords, and in the use of all these the soldiers were skilled. . . . The *macana,* called by the Spaniards *espada,* was made of tough wood, about three and one-half feet long, with a flat blade four fingers in width armed upon both sides with sharp pieces of *iztli.*[1]

Of the knowledge of metals in Yucatan, this same author says:

> *Iron was not known to the Mayas,* and it is not quite certain that copper was mined or worked by them. . . . *No metallic relics have been found among the ruins of Yucatan,* and only very few in the other Maya regions. . . . The few implements in use among the Mayas, such as knives, chisels, hatchets and *metates,* together with the spear and arrowheads, already mentioned, *were of flint, porphyry or other hard stone.* There is little doubt that most of their elaborate sculpture on temples and idols was executed with *stone implements,* since the material employed was for the most part soft and easily worked. The carvings in the hard sapote wood in Yucatan must have pre-

[1] "Native Races," Vol. II., pp. 408, 409.

sented great difficulties to workmen without iron tools; but the fact remains that stone implements, with a few probably of hardened copper, sufficed with native skill for all purposes.[1]

Speaking of the ruins of Copan, he says:

No article of *any metal* has been found; yet, as only one burial deposit has been opened, it is by no means uncertain that gold and copper ornaments were not employed. *That iron and steel were not used* for cutting implements, is clearly proved by the fact that hard, flinty spots in the soft stone of the statues are left uncut, in some instances, where they interfere with the details of the sculpture.[2]

With one more quotation we close this phase of the question, with the certainty that it would be difficult to attempt the defense of a question more completely at variance with the testimony that the witnesses offer than is this one of the Mormons' own choosing. Claiming the strength of archæology on their side, they are yet beset with as flat denials as men could frame by the use of the English language. In his book on "Peruvian Antiquities," Mariano Eduard Rivero, collaborator with John James Tachudi in this work, says:

The art of working timber or manner of applying the material to habitual purposes was slightly known among the Peruvians, and it is remarkable that they succeeded in working with more facility substances much harder, such as all kinds of stone; and although they readily invented tools to overcome their hardness, yet they could not succeed in overcoming the fibrous tenacity of timber. *They knew nothing of the saw and hatchet,* indispensable instruments in carpentry, and with toil they wrought out beams and posts in limestone and marble in place of timber. . . . Their want of instruments adequate to cutting and smoothing the resisting fiber of the timber was the cause of the greater part of their idols being in stone; and the small quantity of timber that has come into our possession is dis-

[1] *Ibid,* p. 749-751.
[2] *Ibid,* Vol. IV., p. 102.

tinguished by its coarse and clumsy work. . . . The Peruvians knew of gold, silver, copper, tin and quicksilver, *but iron was unknown to them,* although very abundant in their country.[1]

Beyond italicizing certain words or phrases in the foregoing excerpts, we have sought to take no part in this discussion. It is simply Mormonism against the science of archæology. The united testimony of these antiquarians could not be more strongly arrayed against any one proposition than is this which we have offered against the Mormons' thesis that the ancient American had large knowledge of the use of iron and steel. These elements were unknown to the aborigines, and the certainty of these facts places the question beyond the possibility of appeal. And if nothing else has been gained by our investigation but this, we have silenced these wiseacres, who, following the lead of the Pratts and Rigdon, have these many years boastfully stood before intelligent audiences, as well as illiterate audiences, constantly affirming that what the Book of Mormon records archæology is daily proving true. The contrary is true, and the book is left without the shadow of proof to sustain it, and there we can let the question rest.

Second: Domestic Animals.

To the proper definition of the issue that we now join with the Book of Mormon, it is incumbent on us to ascertain just what the book has to say: "And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the *cow* and the *ox,* the *ass* and the *horse,* and the *goat* and the wild *goat,* and all manner of animals which were for the use of men." [2] This was near the year 590 B. C.

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[1] *Ibid,* pp. 749-751.
[2] Nephi 17: 25.

The Jaredites, who lived here more than two thousand years before the Christian era, had also "all manner of *cattle,* of *oxen* and *cows* and of *sheep* and *swine,* and of *goats,* and also many other kinds of animals which were useful for the food of man; and they also had *horses* and *asses,* and there were *elephants* and *cureloms* and *cummons,* all of which were useful to man, and more especially the elephants and cureloms and cummons."[1]

Thus the Book of Mormon affirms an abundance of oxen, cows, sheep, swine and cattle, horses, asses and wild goats, such as were known to exist at a later time on this continent. We shall not pause to cite the fact that these people counted "swine" fit for food, or that "oxen" is not equivalent to "cattle," since there were "cattle *and* oxen," or that an "ox" is produced only in one way, and that is by a surgical operation; but it is more to our liking to show that, if this book claims to be a history of the western hemisphere, its alleged facts must be substantiated by unquestioned proof, else its claim to credence must be abandoned and the book be adjudged spurious. For if it is not historical, it is spurious, and, if spurious, it must be fraudulent.

The task before us is one that is comparatively easy. In answer to the colonization theory (Chinese), in which in some of their writings reference is made to some unknown country, but which some believe to be western America, or possibly Mexico, John T. Short, in his "North Americans of Antiquity," discredits the account because of what appears to be some fanciful allusions to some of the animals seen in that strange land Among the rest were oxen with horns so large as to hold ten

[1]Ether 9: 18, 19.

bushels. He then adds: "The reference to *horses and oxen* is perplexing, and gives the narrative an air either of imposture or mistake, since *both were brought to America, first by the Spaniards.*" [1]

Says Foster:

The great ox (bos. prim.) appeared after the termination of the tertiary period, and is supposed by Rutimyer to be the progenitor of our domestic ox, *originating in Europe, and imported to this country in historic time.* [After tracing the history of the horse, this author concludes:] Conspicuously, then, as the horse figures in our paleontology, yet he had so long disappeared from the country at the time of its discovery that the Indians had no tradition of his existence.[2]

Now, it was my belief that every known authority would be in agreement with the above statements, but to make assurance doubly sure I addressed a letter to the United States National Museum, Smithsonian Institution, the following being an exact copy of the same:

Among other claims made for the Book of Mormon is one that about the year 590 B. C., when a company of Jews settled in America, they found "horses" and "asses," while a company that arrived about the year 2500 B. C. found "horses," "asses" and "elephants." Believing that you have in your possession the best authorities on American paleontology, I respectfully request from you information touching the following questions:

(1) How early does the horse appear on this continent?

(2) In what period did he become extinct?

(3) Is there any evidence that he survived the glacial period?

(4) Did he exist contemporaneously with the elephant on this continent?

(5) Did the domestic ass (eq. Asinus) ever exist on the continent at any time between the years 600 B. C. and 420 A. D.?

(6) If the elephant and horse, once here, became extinct, was it in point of time antedating man's appearance?

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[1] P. 150.

[2] Foster, p. 90.

(7) The Book of Mormon also claims the existence on this continent 600 B. C. of "all manner of cattle, of oxen and cows, and sheep, swine and goats." Did any of these ever exist on the continent?

You will understand the nature of the above inquiries when I tell you that I am making an investigation of the Book of Mormon along this line. It purports to be a history of ancient America. If the Book of Mormon is true—that is, that it is a real history of a real people—then, as it records, the above-named animals were on the continent at the time claimed; but if they were not here, and the paleontological facts are in opposition to the alleged facts of the book, it must fall. In view of the use to which this requested information is to be put, I could wish that you would be as explicit in each instance as the information at your command will allow.

This letter was sent on July 31, 1907, and was answered by J. W. Gidley, M. S., under date of Aug. 5, 1907. I shall request my publishers to reproduce the letter in its entirety, so that, in the event of this book falling into the hands of any Mormon who is fair-minded enough to investigate the question from the actual desire to know the facts, he will at least have before him the reasons upon which we base our conclusion that the book is spurious, and is therefore fraudulent. The letter follows:

AUGUST 5, 1907.

S. W. TRAUM, Richmond, Indiana.

Dear Sir:—Your letter of July 31, asking for information regarding the animal life of this continent during early historic times, has been handed me for reply. This I take pleasure in doing.

If the period between the years 600 B. C. and 420 A. D. only is involved in your investigation, *I can say very positively that none of the animals enumerated in your letter are known to have existed in America during that time*, but at a much earlier date, though geologically speaking in comparatively recent times, this continent was inhabited by great numbers and varieties of horses, elephants, mastodons, camels, bisons, peccaries, and other

animals represented by forms living to-day, all, however, differing in a more or less marked degree from any of the present-day species. Of the groups mentioned, representatives of the bison and peccary only are known to have survived the great changes attending the close of the glacial epoch in America.

With this understanding, and a considerable step backward in time, I will proceed to answer your questions in order:

(1) Although the early representatives (ancestral forms) of the horse have inhabited this continent almost continuously since the beginning of the Eocene epoch some three or four million years ago, species of the true horse first made their appearance in America about the close of the Pliocene epoch not more than two hundred and fifty thousand or three hundred thousand years ago. (The term "horse," as here used, includes all of the horse kind—asses, zebras and horses. It, therefore, has a broader meaning than in the popular sense in which it is usually employed.)

(2 and 3) Horses were abundant, being represented by several species, during the Pleistocene epoch of the Quaternary age, but they seem to have become extinct, at least over a great portion of the United States, about the beginning of the glacial period. In certain sections of a portion of the United States and in Alaska, however, their remains have been found in supposed post-glacial deposits.

(4) Horses (not the domestic varieties) lived contemporaneously with the elephants and mastodons on this continent for a considerable period of time, and were represented by several distinct species.

(5) While the ancestors of the living asses and zebras may have lived in America in Pliocene or early Pleistocene times, the domestic ass was pretty certainly derived from some variety of the wild asses now inhabiting portions of Asia. *Certainly no species of ass existed in America as late as* 600 *B. C.*

(6) There is no authentic record of either *horses or elephants having survived in America until the first appearance of man on this continent. So far as the fossil records go, the last of these animals disappeared from this continent at least twenty thousand years ago.*

(7) There are no *fossil* records of any of the animals mentioned in Question No. 7 having existed, in a wild state in

America, previous to the advent of man, unless the meaning of the term, "all manner of cattle, etc.," is made broad enough to include the bison, deer, antelopes, peccaries, etc. *All the domestic varieties of cattle, "oxen and cows, sheep, swine and goats," are of Old World origin.*

If I have failed in making myself clear in any point, or have not been sufficiently explicit in my answers, I wish you to feel perfectly free in making known any further information you may desire. Very sincerely yours,

J. W. GIDLEY, M. S.

In all probability this volume will reach the hands of some reader to whom a word of explanation of geological terms will be a decided help. At any rate, we may treat with impunity the charge of pedantry, providing what we say shall prove of actual value.

American geology recognizes the following epochs, or periods, in the post-tertiary series of formations: Glacial, Champlain, Terrace and Recent and Prehistoric. Taking them in reverse order, in the last periods we find peat, alkali deposits, cave deposits, artificial mounds, sand drifts and alluvial deposits. Because some of these have been in operation before our eyes, this epoch means the most to the uninitiated into the action of the elements engaged in world-building. But beyond them there is a formation that must be, and is, accounted for otherwise. The most familiar form of it is what is commonly known along a river as "the second bottom," in which, plateau-like, there lies a tract of land between the "bottom" land and the hills. Along the seashore, at a height of fifty feet, one hundred feet, and in some instances even higher, may be found a like formation, but, owing to the kind of deposits, it is determined that it is of marine origin. These are the "terraces," an inland where the sea has never been; it is held that the formation had its origin in the large excess of water resulting

from the descent of the glaciers and their subsequent melting. The boulder "drift" is accounted for by the movement of the glaciers, while between the glacial movement and the period of terrace formation there is what is known as the Champlain period, distinguished by its peculiar formation of clays and sand.

Now, Foster says that the remains of the mastodon are characteristic of the terrace epoch, and the peat swamps are his sepulchre, while the elephant, on the other hand, is presented to us as having been found mainly in river gravels. He, furthermore, asserts that the mastodon whose remains are so plentiful appeared subsequent to the elephant and survived his extinction. *He says, further, that the horse and elephant became extinct on the continent in the terrace epoch.* Whatever may have been the length of time that has elapsed since then is quite a different question, but, measured by geological epochs, the elephant had come and gone before the mastodon appeared. And, as noted above, the mastodon is found in the peat bogs, whose antiseptic material tends to the preservation of the specimens of this pachyderm.

We are now in position where we may collate the facts which we have discovered in this brief study of American paleontology. We note:

(1) The horse originated in central Asia in the pliocene-tertiary period.

(2) He was early domesticated in Egypt, as proved by the sculptured horse on the early Egyptian monuments.

(3) He is mentioned in the Bible as belonging to the eastern continent.

(4) His value and importance were well understood by the Greek and Roman.

(5) He was brought to America by the Spaniards in 1537. So much for the horse as he is now known.

As for the fossil horse, we learn:

(1) He belongs to the pliocene-tertiary epoch.

(2) He was contemporaneous with the elephant and possibly with the mastodon on this continent.

(3) That both the horse and elephant became extinct on this continent soon after the glacial epoch.

(4) That this epoch closed not less than twenty thousand years ago.

(5) That man did not appear on the continent till about the close of the glacial period.

(6) That the so-called Nephite colony landed on this continent about the year 600 B. C.

(7) That the Jaredites landed somewhere near the year 2500 B. C.

(8) That the American horse had at the time of the Jaredites' landing been extinct not less than sixteen thousand years, and at the time of the Nephites' coming not less than eighteen thousand years. And with this arrangement of the facts Mormondom can offer no intelligent disagreement, and the facts, as here given, establish beyond all possibility of doubt that the book is fiction, put forth with cunning imposture, and its only reason for acceptance, and, I was going to say, for its early prevalence, is in the ignorance of the man who listens to the specious reasoning by which its claims are sought to be established. At no point along the way is its boasted assertion defended by known facts.

Hence, since the book is wrong in its alleged geographical, topographical, ethnological, philological, domestic, social and religious facts, it fails to meet the test to which an accredited history would yield, and failing in that it is manifestly not a real history of a real people,

and if not a history it is spurious, and being spurious it is fraudulent, and being fraudulent it can not be consistently claimed that God had anything to do with it. The line of reasoning which we are now bringing to a close forever condemns it in the mind of an intelligent Mormon, and, seeing this, his own sense of right and wrong should lead him once for all to renounce his allegiance to its claims. These observations combine in strengthening our belief that the book is of modern origin, and the claim that it is anything else must fail for lack of support of accredited testimony.

CHAPTER XI.

The Mormon Priesthood.

Ishmaelitish in spirit, with its hand against every man and against every church, intolerant, bigoted and perverse, the Mormon priesthood walks its chosen path. Claiming for itself the authority of Heaven in its ministrations in the Lord's work, it deems a like service by the non-Mormon a usurpation. It professes alarm for the people who are deceived by these trespassers in office, and unsparingly condemns Protestant and Catholic alike. These, they say, are trees which the heavenly Father has not planted, and by him will be rooted up. They are, so it is claimed, corrupt trees and bitter fountains, from which sources can not issue any good. These are they who have the "form of godliness, but deny the power thereof." It is the Mormon alone who in this day of grace is entitled to claim authority from heaven.

We propose to take them on their own ground and to make an examination of their pompous assertions, and in doing this we confidently anticipate the result that they shall be left without any authority. Fortunately for our investigation, they have given rather full exposition of their views, rendering it highly improbable that we shall misunderstand them. Without any known intention of misrepresenting them in their large assumptions, we shall undertake to show that their assumptions are baseless and their authority a fiction.

Elder Wm. H. Kelly has devoted a volume of about four hundred pages to the one subject of "Presidency and Priesthood," and as his treatment is exhaus-

tive and as nearly universally acceptable to the Mormons themselves as are the writings of any other author known to us, we shall make copious extracts from this work, and shall allow it to stand as the affirmative of the proposition which we shall deny. Kelly has endeavored to establish the Mormon hierarchy on solid ground, and has done it to his satisfaction; the foundations of Mormonism touching this subject of its priesthood is the main question now up for our study.

It is quite generally known that among these people there are two sets of officers, belonging respectively to the Aaronic and Melchizedek priesthoods, but differing from each other in rank, power and glory. It is alleged that both priesthoods were conferred upon the Christian ministry. Of the Aaronic priesthood claim is made that there came a change of duties under the law to duties under the gospel, but duties that were inferior in rank to those performed by the Melchizedek priesthood; the latter was conceived to deal with spiritual duties.

Mr. Kelly, in arguing the authoritativeness of the claims made for the Melchizedek priesthood, asks a series of questions[1]: "If the Melchizedek priesthood is not the one by which the gospel should be preached and its laws administered, why did God introduce and authorize men to work by it in the time of our Saviour?" This question can for the present be disposed of by asking another: Where is the *proof* that God was a party to any such an arrangement? Again he asks: "If the gospel could have been properly preached and administered without it, why was its use established?" This question is no more difficult than is the one that inquires, Where is the *proof* that its use was established and

[1]See "Presidency and Priesthood," p. 6.

that the gospel was preached and administered with it? Then he asks: "If Christ and his ministry were empowered with this priesthood as an essential means of presenting the gospel system, who shall be so presumptuous as to affirm that the gospel can be acceptably administered without it in any age?" Mr. Kelly should pardon us for insisting upon *proof* that Christ and his ministry were so empowered. In the absence of proof, we can not be held to an intelligent acceptance of the Mormon position, and until such proof is forthcoming, we may, not without good reason, hold the claim to be unwarranted in the premises.

The course of reasoning by which these assumptions are held valid is, *first,* the unchangeableness of God; *second,* the antiquity of the gospel, and, *third,* the bestowal of both these priesthoods in the time of Aaron. These three questions cover the ground for them, and, such being the case, afford us a definite line along which we can follow them.

First, the unchangeableness of God.

If there is any force in the doctrine of the unchangeability of God touching this question, then there never was a time that the Aaronic and Melchizedek priesthoods did not exist side by side, and there never will be a time when they will not be coexistent. Furthermore, to tie God down to the almightiness of his own unchangeability is to forever close all avenues for him to take the initiative in ever introducing anything more perfect, or more nearly perfect, than has always existed. Confessedly, in the light of the Scripture, the Levitical priesthood was marked with some kind of imperfection, which made necessary the coming of another priesthood to bring about perfection. But the unchangeableness of God, if the Mormon position is correct, would make the

one just as perfect at the first as at the last. The writer of the letter to the Hebrews says: "For the priesthood [not priesthoods] being changed, there was made of necessity a change also of the law."[1] Hence, when it is affirmed that God changes not, and upon it we build the two priesthoods, it is done in the face of the Scripture which expressly declares that the priesthood *was* changed—not a change of the occupants in office, but a change of the priesthood itself; and this, too, because the Levitical priesthood could make nothing perfect.

Now let us see what this Mormon writer works out of his premise that God changes not:

> This being true, and he (God) has ordained a means of salvation, a plan, a system and a power for its administration, at any time or place, then it is his plan to-day; otherwise he has changed his once declared plan or system. If it has been changed, where is the law revealing that change? what is the plan now? did he introduce the last one? If he did not, who did? Does the one extant resemble the ancient one? All these are legitimate suggestive inquiries that naturally arise in a reflective mind and are entitled to an answer.[2]

Second: We now see how the doctrine of the unchangeability of God dovetails into the doctrine of the *antiquity of the gospel,* for if the gospel saves men to-day, and this is the means that is ordained of God for that end, then it follows, since God changes not, that men have been saved by the gospel in the ancient days through the administration of these priesthoods, and of course it was the same authority that administered it then as now. If the inference drawn by Kelly in the above series of queries is correct, it will do no violence for us to ask them of him, except that we shall reverse

[1] Heb. 7: 12.
[2] "Presidency and Priesthood," p. 6.

the order, and instead of making it simply hypothetical, as did he, shall attempt an answer to them. The questions are just as pertinent when asked in this reverse order. We may agree with him that they "are legitimate suggestive inquiries, that naturally arise in a reflective mind," and hold with him that "they are entitled to an answer." Take his last question in the series: "Does the one [plan, system] extant now resemble the ancient one?" We reply: "The *priesthood* being changed, there is made of necessity a change also of law."[1] "Did he [God] introduce the last one? If not, who did?" To this we reply: "He taketh away the first that he may establish the second."[2] To the question, "What is the plan now?" we say, "A better covenant, which was established upon better promises."[3] "If it has been changed, where is the law revealing the change?" Answer: Hebrews, eighth chapter. Finally: "This being true, and he has ordained a means of salvation, a plan, a system and a power for its administration, at any time or place, then that is his plan to-day; otherwise he has changed his once declared plan or system." But, Mr. Kelly, God *has* ordained a gospel plan of salvation, and, this being a *change,* it at once explodes your hypothesis of the unchangeableness of God and knocks into smithereens your fiction that the gospel was authoritatively preached before the authoritative announcement of the terms of pardon on the day of Pentecost.

Third, the bestowal of the priesthoods.

The next step in the Mormon plan is to discover wherein is resident these two priesthoods at the beginning of the Christian dispensation, so that when they

[1]Heb. 7: 12.
[2]Heb. 10: 8.
[3]Heb. 8: 6.

should finally be transmitted to the Saints, they might know assuredly that they had been properly derived. Hence the Aaronic priesthood is traced back to John the Baptist and the Melchizedek to Christ, but more latterly from Peter, James and John, who transmitted them to Joseph Smith, Jr.

These priesthoods descend in the following steps of gradation: The First Presidency, the Twelve, the Seventy, the High Priests, the Bishoprick and Elders; these are in the Melchizedek order, and as members of that order they are entitled to officiate in all the offices of the church. In the Aaronic priesthood are Priests, Teachers and Deacons. "No man has a legal right to this office, to hold the keys of this priesthood, *except he be a literal descendant of Aaron.*"[1] He is entitled to administer in *outward ordinances*—the letter of the gospel—the baptism of repentance for remission of sins. He has not the power to *lay on hands* for the gift of the Holy Ghost, and is himself only eligible to the office as he is inducted into it by one of the superior priesthood.

Now, according to this Mormon rigmarole, John as a "priest" could officiate at the baptism of Christ, but as joined to that is the laying on of hands for the gift of the Holy Ghost, which John could not do, and without which a person is not saved, it follows that Christ has gone to hell, having been imposed on by one who had only part authority. John was not a high priest, for that office was filled in the days of John, and death alone was the occasion for the entrance of the new man into the office. The unchangeable God, who has never had any other way to save men and to administer the ordinances of the gospel, allowed his Son to be thus deceived. No

[1] D. & C., Sec. civ., p. 290.

sane man can accept such monstrous conclusions, and yet they are the inevitable deductions from Mormon premises. Of course John had authority to baptize, but it was independent of Sidney Rigdon's notions of either an Aaronic or Melchizedek priesthood.

John alone of his age had been selected to be the representative of the Aaronic priesthood; all the rest belonged to the higher offices. Christ in the flesh was a Melchizedek priest, as were also the apostles of Christ. Now, who ordained Christ by the laying on with hands? John could not, consistently with his "priest's" office, and if God did it then, *without the laying on of hands,* then the unchangeableness of God would lead him to treat us all alike *now.*

The crudeness of this Mormonic conception is seen when contrasted with apostolic utterances on the subject of the priesthood. Says the writer of the Hebrew letter: "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." [1] And the whole tenor of Scripture teaching is to show that there is a chronological sequence in the offices of Christ in the order of the familiar phrase, "prophet, priest and king." In his lifetime he was a prophet, and confined his ministrations to that particular kind of work. When he died he offered himself as a sacrifice, and then, having "somewhat to offer," he entered into the office of priest, for which office he had not been qualified without his earthly training. And it is only a fair conclusion to decide that without this training he had been unable to serve in the priesthood. He took on himself the nature of man, and not of angels, "for it became him, . . . in bringing many sons unto

[1] Heb. 8: 4; 7: 14.

glory, to make the captain of their salvation perfect through suffering. . . . Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he hath suffered, he is able to succor them that are tempted."[1]

Hence, we discover that the purpose of this priesthood is to make expiation for the sins of the people. "Expiation," and not "reconciliation," is the right word. To reconcile sins is nonsense; a sinner may be reconciled, but not his sins. Sins may be expiated, blotted out, or remembered against us no more, but reconciled—never. Expiation is Christ's act; being reconciled is man's. To the end that Christ might be qualified to serve in the priest's office, it was necessary that by experience he should know the needs of his people, and, as said above, that he "have somewhat to offer," and both these ends were gained by his passion. That which distinguishes his priesthood is not its name alone, but its character. The Aaronic, or Levitical, priesthood could serve the Jew only, but Christ, like Melchizedek, could go out to one of another nation. To have this priesthood at all he had to become a man, and to have it forever he had to be divine. Like himself, his priesthood is at once human and divine. Without his offering no sin could be permanently taken away, and without his intercession there is no way of access to God. The problem of expiation and intercession is the "mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached among the Gentiles, believed on in the world, and received up into glory."[2]

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[1] Heb. 2: 10, 17, 18.
[2] 1 Tim. 3: 16.

Touching this question, we conclude: The only help that we have is in Christ. It is of a character that he can not delegate it to any one else in all the universe. The service that he renders had been impossible without his scars. That privilege and that power cost him his life.* Without the expiating power of that blood there is hope for neither Mormon nor Gentile. And in all of the "offices" in the apostolic church there can not be found a single man who laid claim to such honors. Such boastful pretensions arose only at a later day, and, allowing the New Testament to be our guide, Mormonism is absolutely without precedent or teaching upon which to base its unwarranted assumptions.

Says Kelly, "As confirmatory evidence upon this question, I cite the testimony of the Fathers, some of whom were contemporary with the apostles," but it is noticeable that he at once quotes the Honorable and Reverend A. P. Perciville, B. C. S., chaplain in ordinary to the Queen, in his "Apology for Apostolic Succession." Without at this time citing the quotations that are drawn from this source, let us hear Whitmer thus fighting Mormon with Mormon:

> Some of the brethren have gone outside the written word of God, and accepted as evidence histories that were written 350 to 400 years after Christ, to prove that high priests were in the church of Christ. This seems strange to me. They have quoted from the history of St. Jerome, who was secretary to the Pope of Rome about 382 years after Christ. I should not wonder if the apostolic church did have high priests and many other offices that were abominable before God, after they had drifted into error *like the Latter-day Saints have*. They have also quoted Theodoret, who died 457 years after Christ. His writings extend from A. D. 325 to A. D. 429. My authority for the above is Lippincott's "Biographical Dictionary."
>
> Now, shall we take such evidence as this to prove the office of high priest being in the church when it was in its purity,

when the written word of God mentions all the church officers in many places and says nothing about a single high priest? Nay, verily! As for me, I must take the Scriptures for my authority. I can not understand how any person can claim that an important office, like the high priest's should be, or was in the church of Christ when it was in the true faith, when nothing is said in the Scriptures about it. The Scriptures were given by inspiration of God; and do you suppose that God would leave out of his word the great office of high priest, if they were to be in the church of Christ? Of course not. It is charging God foolishly to believe that he would leave out of his word this office or any other that he intended should be in the church.[1]

The probable objection that the Josephite will here make is that he refuses to accept Whitmer as authority on this subject. So much of consolation as he may be able to find by the adoption of such a course we shall not begrudge him. We feel so certain that Whitmer has the only defensible position that can be taken in this controversy that we have taken the liberty of quoting the full extract that appears above, and now that it is before the reader, we confidently commend the sanity of Whitmer's reasoning as opposed to the specious pleading of Apostle Kelly and his kind.

[1]Whitmer's "Address to Believers," pp. 65, 66.

CHAPTER XII.

The Mormon Priesthood—Continued.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."[1] Having been so "called," the Mormon is a part of the regularly constituted and ordained ministry of God. The universality of this Scripture's acceptance among the Mormons, even among the recusant sects, shows that the teaching is of common origin, and that the doctrine of a special and immediate call is a strong favorite among them. They are not the first to have made such claims, nor are they the first who have declared as a part of their belief that whom the Lord wants to serve him he specifically "calls" to the work. Notably did this doctrine prevail in the days when Mormonism was young. It less widely prevails to-day, or else the terminology employed has been differently construed. Be that as it may, the Mormon claims to have been called of God, as was Aaron.

In opening the question in dispute, we should like to inquire what good end is gained by such a "call"? Two

[1]The Mormon delights to speak of his qualification for the office of the high priesthood, and since they one and all of every sect among them use this reference taken from Heb. 5: 4, it certainly can not be that they have overlooked the qualifications of the high priest. A careful reading of the context will place a quietus upon their groanings. Let us see what the Word says: "For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may *offer both gifts and sacrifices for sins:* . . . as for the *people,* so also for *himself,* to *offer for sins.* And no man taketh *this honor,* but when he is called of God, even as was Aaron." Then the apostle boasts that in this respect Christ qualified. There is no ground upon which the Mormon can stand, in pretending to fill this office, either as to a call for the office or his qualification to fill the office.

probable answers appear: First, the qualification of the preacher himself for his appointed duties, and, second, the impression that could possibly be made upon those to whom this divinely appointed messenger comes. The Mormon comes to us with the claim that he has such a call. If so, there should be some evidence that he has been divinely sent. If his instructions are to be regarded, it is absolutely necessary that the "call" be authenticated. To reject his teaching is criminal or it is not criminal. On the ground that it is criminal, that criminality arises through neglect of or despite to the authority that has sent him; but that authority should be rendered manifest before it is criminal to reject it, else believing any man who so claims to have been sent there is a danger that the person addressed be imposed upon. Hence it is required of the claimant of such a call that he has the "authority."

The Mormon seeks to vindicate his "call" by his further claim that he has certain powers, such as speaking in tongues, healing, interpreting, etc., etc. When the appeal is made for him to make good that claim, he seems to be unable to establish his authority. This point I made with a disputant in debate. He was afflicted with a nervous indigestion, so that with difficulty could he pursue the arduous task he had engaged upon. It was apparent that the preparation for, and the anxiety in, the discussion had very materially aggravated his malady. I made my appeal to him, that since he believed in the possibility of "healing," and that to my positive knowledge there was present one of his brethren who had told me that his "gift" was "healing," that all conditions conspired to a remarkable demonstration of his position, I twitted him (and the moderator of the debate ruled me "out of order") for going from home to home

with his box of Egg-O-See and compelling the sisters to cook for him soft-boiled eggs, whereas, in just a few moments, by the simple application of that power that they claim above all others, he could be restored to good health. At the same time there was in the community a very estimable lady of the Mormon faith who had previous to the debate, and even during the debate, been "anointed," and yet she did not recover. She has since deceased. I then quoted a sentence from the Hebrew and another from the Greek, but both from the Bible, and called upon him, or any of his upward of twenty preaching brethren who were present, to give the interpretation. But neither he nor they could "interpret" either the one or the other. Like the fabled pot of gold at the foot of the rainbow, so their boasted miracles are just a little further on.

But how does he demonstrate his claims?[1] By his teaching? Then, how shall we account for the contradictory doctrines that are taught? It is too late in the day to require me to establish that the Brighamites and Josephites are at swords-points, and yet, if they are to be believed, we must assure ourselves that the Holy Spirit teaches them both. To which, of course, the Saints will reply that there is no more of uniformity among the Protestants generally than there is among them. In answer to this, we will say it is incredible of belief that, so long as the Bible is given any place of authority, that any sect, either Mormon or Protestant, can get a communication from the Spirit that is contradictory to the Word. There is no man who can claim for himself a "revelation" of any kind, and at the same time maintain its credibility, so long as it stands in direct

[1]In working out this chapter I have adapted Alexander Campbell's teachings on the "call" in general to the Mormons' "call" in particular.

opposition to the express statement of the word of God. And it is no less reprehensible among Protestants than among the Mormons. But how does he prove his claims? By swearing to them? Then let it be said that men have been known to perjure themselves for less reason than that indicated here. Further, the irreconcilability of the claims of the Josephites with those of the Brighamites still stands. He may say that the Holy Spirit is moving him, but it is difficult to see how the Holy Spirit is moving both of them. They can not prove it by the courts of the land, for when in the one instance the Josephites will win in a lawsuit, the Brighamites can get it when the higher court gets the question. Again, there have been instances where among their own men, having been "called of God as was Aaron," that they refused the office on the ground that they had no such a call.[1] That is, God himself was unable to bring the evidence strong enough to assure the individual whom the church believed to have had a call. What we are after is a divine confirmation of their superior claims, and there is nothing else that will satisfy.

As another possible good that may accrue from having a direct call is the qualification that it will give the preacher for his work. But in what respect? Does it qualify him to discourse upon the Christian religion? In the debate already so frequently referred to in these pages there was occasion to bring this to the test. Inadvertently my opponent conceded the correctness of a certain conclusion which I had reached. Refusing to grant to me any "authority," since I had had no "call," I answered him something like this: "Good and just as my

[1] As, *e. g.*, Apostle Derry.

opponent is, I am glad that God has so far helped him in his deficiency as to enable him, with seventeen years the start of me, with his helps, such as *apostles, prophets, evangelists, teachers, deacons, pastors, miracles, gifts of healing, helps, governments and diversities of tongues, presidencies, patriarchs, high counselors, high priests* and *priests,* to come to the conclusion, finally, that I understand what I was talking about, and that he knew it, before my head was as big as a grape." Though he was himself the subject of a "call," yet the Adams Express Company found itself being enriched in carrying books to him, that he might prepare for the debate, and he applied himself assiduously from the 1st of May till the 27th of July of the same year to get ready for a man who was some seventeen years his junior, and who was to make his maiden effort in public discussion. The fact is, the best inspiration that any Mormon, or any one else for that matter, ever had was good preparation. Lacking this, their sermons are after the Mother Hubbard plan—*they cover everything and touch no vital point.*

Still, he says that he had a "call." Did he hear a voice? This can be answered yes or no. If yes, how did he know whose voice it was? and, if no, then why does he say that he heard it? In the primitive church the Lord "called" a company of men, and when their "call" was questioned, they could prove it. In some instances the confirmation came before the preaching. Being qualified to speak, they could also confirm the testimony that they gave.

But is there any Saint who was "called of God as was Aaron"? It is true that they claim as much, but that does not necessarily make the claim true. They assert that all other ministers are without authority, and,

to use their favorite expression, "they have the form of godliness, but deny the power thereof." We think that we are in possession of facts that show that the Mormon possesses neither the form nor the power. In making such an assertion, they have reason to ask us for the proof of same; this we shall now attempt to give.

The Aaronic priesthood, in this new dispensation, was said to have been first conferred upon Joseph Smith and Oliver Cowdery, and that, too, at the hands of an angel. But Joseph Smith is of *the tribe of Ephraim,*[1] whereas God designed that this priesthood should remain in the possession of the sons of Aaron and members of the tribe of Levi. (See Num. 3:10; Deut. 21:5; Num. 16:40; 18:7; Heb. 7:13.) And so determined was God that this tribal regulation should be respected that he decreed the penalty of death upon any who sought to serve in that office. But it will be said that God did not punish, with such dire affliction, Joseph Smith, Jr., which only shows that there was no such office at the time in which he might serve, and for the lack of opportunity he never officiated in that capacity. Joseph Smith, Jr., just *lied,* and whoever sins in that particular way has an end appointed him (Rev. 21:8).[1]

But this is not proof for the Saints, so we shall proceed to convict this arch-conspirator of the crime of fraud, using his own books as the sources of our proof. It has ever been the privileged claim of these people that the priesthood is conferred with the laying on of hands, and without this there is no semblance of authority. That Smith was so ordained, as they assert, is shown by the historian's declaration: "Upon you, my fellow-servants, in the name of the Messiah, I confer the priest-

[1]See "Book of Mormon Vindicated," p. 52.

hood of Aaron." The angel who did the ordaining gave additional information that he was acting under the direction of Peter, James and John, and that at a later time, since these three held the keys of the Melchizedek priesthood, would they duly confer this priesthood upon Joseph and Oliver. Hence, if the priesthood of whatever name can be conferred only by the laying on of hands, and if Joseph and Oliver ever get it, they will get it in that way.

In a revelation dated September, 1830,[1] the Lord (?) enumerates the messengers who have at various times appeared to Joseph Smith. There was Moroni, who gave the plates, or, rather, showed him where they were: there was John, "which John I have sent to ordain you into the first priesthood which you have received, that you might be called and ordained, even as Aaron;" "and also with Peter, James and John, who I have sent you, by whom I have ordained you, and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry." If, now, these men were ordained by the angel, by John, Peter, James and John, and it can only be done by the laying on of hands, then unquestionably these individuals laid their hands on Joseph and Oliver.

Now says Joseph: "Accordingly we went and were baptized; I baptized him and afterward he baptized me; *after which I laid my hands upon him and ordained him to the Aaronic priesthood; afterwards he laid his hands on me and ordained me to the same priesthood—for we were so commanded.*"[2]

The two above citations, the one from the Book of Covenants and the other from the history of the prophet,

[1] D. & C., Sec. 26: 2.
[2] Tullidge's "Life of the Prophet."

establish, so far as Mormon literature can establish anything, that Smith and Cowdery laid claim to having been *ordained* to the Aaronic and Melchizedek priesthoods. There is a possible quibble over the word "ordain," but whether there is employed this word or the word "confer," the gist of the matter is that the divine afflatus was poured into these men by the laying on of hands. And if it does not mean this in the one instance, it does not in the other. And exactly the same thing that it was claimed the *angel* came to do was the thing that Joseph and Oliver said they *did to each other.*

Joseph says: "It was on the 15th day of May that we were baptized and *ordained under the hand of the messenger.*" It must have been under the hand of the messenger, else the ordination would amount to nothing. And what was done in the one instance was done in the other; and while Joseph says the act was performed by the angel, elsewhere we read: "I also was present with Joseph when the higher or Melchizedek priesthood was conferred from on high. This priesthood was then conferred on each other by the will and commandment of God."

The summary of our contention is this: If they were ordained to the Aaronic priesthood by the angel, then they were not ordained by each other after their baptism, and their show of ordination was the hollowest pretense. If they then ordained each other, and that was the way that they were inducted into their office, then neither one ever had the Aaronic priesthood, for clearly a man can not impart something that he never had. And if Peter, James and John did, by the laying on of hands, bestow upon them the Melchizedek priesthood, then again was it the hollowest mockery that they made a show of ordaining one another to that priesthood; and

if they were not so ordained by the apostles, but instead did it themselves, then again was it a pretense that they conferred the distinctions of that priesthood upon each other, even by the will and commandment of God, for clearly even God himself can not make it possible for a man to bestow something that he does not possess. Manifestly a man can not confer something which he does not have himself. This is sufficient to show that, by their own account of the bestowal of these priesthoods, the whole Mormon aggregation is without any authority, and consequently the arrogant assumptions of these men are worth nothing except for purposes of deception.

Having now seen that the system is itself based upon a fiction, we shall find it interesting to make note of the Lord's (?) method in choosing the twelve apostles of the new dispensation. So far as we have been able to see, the record does not confirm their oft-asserted boasting that they were "called of God as was Aaron." At Kirtland, Ohio, on the 14th of February, 1834, a conference was called by Joseph Smith for the purpose of laying before the elders the subject of choosing the twelve. Joseph stated that the first business of the meeting was for the three witnesses (Cowdery, Whitmer and Harris) of the Book of Mormon to pray, each one, and then to proceed to choose twelve men from the church as apostles, to go to all nations, kindreds, tongues and peoples. The three witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris, united in prayer. They were then blessed by the laying on of hands of the Presidency, and *then proceeded to make choice of the twelve* as follows: Lyman E. Johnson, Brigham Young, Heber C. Kimball, David W. Patton, Luke Johnson, Orson Hyde, Wm. E. McLellin, John

F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh and Parley P. Pratt.

It appears that two of these men, Orson Pratt and Thomas B. Marsh, were not present at the time to participate in the service of that day, or, rather, days, for the service lasted over the greater part of two days, and the absentees received their ordination and blessing in the next April. It is almost a waste of time to call the Saints' attention to the poor selection that was here made, for as time went on the most of these men fell from grace. Doubtless the Saints will have their reply in readiness, for they are well informed along the line of like offenses, and will say that so did Judas Iscariot betray his Lord, as did the chief apostle Peter deny him, and that not one of them was present when the time came for Christ to tread the wine-press alone. This can be granted, but in granting it let us say that the offenses of these men came before their "endowment," after which they were true till death, whereas among the Mormons the time of the "endowment" was at the very beginning of the offences of which the twelve were guilty.

Of the witnesses, Whitmer, Cowdery and Harris were expelled; so also were Marsh, McLellin and Boynton; Young, Kimball, Hyde, the Pratts and Johnson went into polygamy, and all this after the "endowment," which occurred in March of 1836. But what is to the point in our observations is, *that the twelve were not chosen by the Lord, but by Cowdery, Whitmer and Harris,* the Mormon history giving us the facts. But as the three got their authority from Joseph and the Presidency, who presumed to bestow something that they did not possess, it is again determined that the whole structure rests upon a very unstable foundation, and bears a

strong unlikeness to the pompous assertion that these men were "called of God as was Aaron."

Just prior to the prophet's death the Presidency consisted of Hyrum Smith, Sidney Rigdon and Joseph Smith, Jr. Hyrum and Joseph were killed at Carthage, Ill., leaving Rigdon to assume control. Most of the members of the twelve were away evangelizing, and those who were present did not take kindly to Rigdon's leadership. Rigdon claimed to have seen in a vision that a new leader should be appointed, and quite naturally the Lord decided upon Rigdon for the station of honor. But when Brigham Young appeared (he was the president of the twelve, hence of lesser rank than Rigdon) he was, nevertheless, able to persuade the Saints that God's choice was Brigham. According to the Josephites, this was downright usurpation on the part of the twelve that he should thus "fly the coop" with the whole priesthood, but they were powerless to change the result.

The church was now prophetless, and, according to the established order, it would remain so unless God should see fit to give it a new "head." The power of the priesthood is operative downward ever, hence men of inferior rank could not legitimately supply the vacancies occurring in the superior offices.

By 1851 the "body" began to hunt around for a "head." By November of that year one Jason W. Briggs got a "revelation," in which the Lord disclaimed any connection with the doctrine of celestial marriages, and, furthermore, declared himself favorable to choosing "the seed of Joseph Smith" (he omitted the word "Jr.," thinking that by this time the people generally would know to whom he referred). Briggs began to tell others of the "revelation," and, to use their own

words on the subject, these others "began to fall in with the revelation." Signs now appeared among them, such as the speaking in tongues, and the Lord was attesting the genuineness of the "work" just as formerly he had established the genuineness of the "work" of "King Strang" and his followers. The Mormons have never been lacking in "signs."

Anti-polygamy became the new bond of union, and found its expression at last in the organization of the Reorganized Church. W. B. Smith, Joseph's brother, had been more or less powerful till this time in holding these anti-polygamous forces together. Briggs, above mentioned, became the historian of the new organization, and in tracing the history of those eventful days was himself impressed with the fact that all precedents were being sent sky-high. All other assemblages or bodies, he says, "convened and acted under the call of a leader, or head; but this acknowledged none. Others were the results of a professed head; this one was a preceding, or preparatory to an expected head."

The pamphlet from which the above quotation is made appeared under the title, "A Word of Consolation to the Scattered Saints," and was prepared for publication by Jason W. Briggs, Zenas H. Gurley and John Harrington. The one all-engrossing topic with these "scattered saints" was the priesthood. As we have seen, the matter had been cleared up for Briggs by the means of the "revelation," but the majority was floundering around in doubt that the "priesthood" remained after "the rejection of the church." They turned aside from Rigdon after this fashion: "There was one member of the quorum of the First Presidency left to whom belonged the right of presiding by virtue of his authority as counselor. But he, claiming his right under the cover

of some performance unknown to the law of God, *was rejected by the voice of the people.*" Man-made, he was by man *un*made. The historian sees that in so doing they undoubtedly deprived him of the rights to which he was entitled by his ordination, but finds his way out of the difficulty by saying that *"the highest authority presides always."* Presumably, higher than Rigdon was the "voice of the people."

In April, 1853, a conference was held with the church known as the Yellowstone Branch. In the March just preceding Zenas Gurley had received a revelation telling him that it was the will of God for these people to organize anew. He was deterred from reading the revelation at the conference because there came into the meeting a Brighamite in an intoxicated condition. But the next morning they were told to organize according to the "revelation of March 20." This was the revelation that had been received by Gurley. On that morning there was appointed a *committee,* consisting of Ethan Griffith, William Cline and Cyrus Newkirk, *"to select seven men to be ordained into the quorum of the twelve apostles."* This committee chose Zenas H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White and Reuben Newkirk, who were accordingly ordained to the apostolic office, and so were "called of God as was Aaron."

Briggs, as historian, felt that the validity of this choice might some day be called in question; so, to forestall all criticism, said:

> But this stream rising higher than the fountain is only seeming, not real. By what authority, according to the law of God, is any one ordained? Answer: By the power of the Holy Ghost which is in the one who ordains him. Instead, then, of this being the stream, it is the fountain itself, from which flows the

stream of authority of both priesthoods, from its highest to its lowest offices.

It would be interesting to have a roll-call of these "apostles," thereby ascertaining whether God had any better luck with his second batch under the new dispensation than he had with the first. Zenas H. Gurley withdrew at Independence, Mo., and Gurley's sons and grandsons "read themselves out in 1886;" Jason W. Briggs resigned his apostolic office and withdrew from the church at the Independence (Mo.) Conference; Daniel B. Razy, George White and Reuben Newkirk were "fired" at the Plano (Ill.) Conference in 1865. Thus five out of the seven were unconvinced that the work was genuine. Josiah Ells and Charles Derry were appointed to take the place of Razy and Newkirk, of which pair Derry resigned the apostolic office, for no other reason than that he felt that "God had never called him to be an apostle."

We have taken some pains to chronicle the events of those early days of the reorganization that we might establish beyond all peradventure that, instead of having "been called of God as was Aaron," these apostles had been selected by a *committee*. Any other seven men could have proceeded with this method of making an apostle, and it would have been just as authoritative in the one instance as in the other. Well has D. H. Bays said:

> Any man of intelligence will be compelled to regard all pretences to miraculous power as fraudulent, and denounce all latter-day pretenders to apostolic honors, as pseudo-apostles. Wrong in doctrine, wrong in organization, with man-made and false apostles, the Mormon Church can not be the church of Christ, all her boastful claims to the contrary notwithstanding.

CHAPTER XIII.

The Mormon Priesthood—Continued.

According to Mormon teaching, Jesus and John stood in the midst of an effete age, representing both the Aaronic and Melchizedek priesthoods, offering them in a modified form to the Jews, which offer the Jews spurned. Hence the kingdom was taken from them and given to the Gentiles. Kelly tells us that "the priesthood was transferred. The Jewish house went down, and the kingdom of God was given to the Gentiles."[1] Church history gives the sequel to this that the Gentiles proved faithless, they lost their authority, which in time was given over to Joseph Smith, Jr., who was himself of the tribe of Ephraim, and was therefore a Jew. So God at last has brought the "authority" back to the Jews. Such an astounding utterance is enough to make the Hebrews all over the world "sit up and take notice." At any rate, the Mormons held it in the beginning, and have it yet, unless they have lost it. If God rejected the Mormon Church, then conditions are favorable for him to give the Gentiles another round; and, if we may use the parlance of the checker-player, we should be inclined to protest against having the Mormons make the "next move."

On pages 603-606 in Tullidge's "Life of the Prophet" will be found an apostolic letter from Gurley and Newkirk to one Isaac Sheen, who was prominent in the reorganization. The letter is delightful reading in the light of the question we are now studying. It is therein

[1] "Presidency and Priesthood," p. 36.

held that the apostasy at the time of the break-up at Nauvoo was a matter of prophecy, and the "revelation" in which that prophecy is found is in Doctrine and Covenants, Section 100. While we think that this is a forced construction placed upon that revelation, yet for the sake of seeing what it logically involves we shall allow ourselves to assume the correctness of the assertion. The men are "apostles," and doubtless speak whereof they know, when in the fourth paragraph of that letter they say: "You are aware, brethren, that *the rejection of the church* produced an effect on the dead as well as on the living; so will its reorganization." Thus we see that these men deemed it true that the church which Joseph Smith, Jr., had established had been rejected. And if this is not true, then it removes the last vestige of claim for the reorganizers to establish the "work" anew.

In this same connection reference should be made to a revelation which was received in January, 1841, where the Lord (?) commanded "all my saints" to build a house unto me; and during this time, your baptisms (in the Mississippi River) shall be acceptable unto me. But, behold, at the end of this time your baptisms for the dead shall not be acceptable unto me; and *if ye do not do these things, at the end of the appointment ye shall be rejected as a church with your dead, saith the Lord.*"[1]

Linn, in his "Story of the Mormons," seems to say that the temple was finished,[2] but this is denied by both the Brighamites and the Josephites. Brigham Young reproved the Saints for all work that was uncompleted, and asked them, "Have you ever seen a temple finished since the church was commenced? No, you have not." And the Josephites, in a pamphlet on "The Rejec-

[1] D. & C., Sec. 107: 10, 11.
[2] P. 353.

tion of the Church," say, "We now see that the temple was never built as commanded of God, and we are bound, therefore, to conclude that the church as organized, as also their baptisms for the dead, were rejected of God." Hence, being rejected, it was no longer with authority, if it ever had any.

In the reorganization authority, it is assumed, survived in part. Those who did not go into apostasy still held the authority with which they were originally endowed, consequently their acts were valid; and during the interim as they baptized, ordained and otherwise administered the gospel and its ordinances, it was by their original authority. If this means anything, it means that a *church may be rejected as a church,* while individuals in the church, themselves being true, are clothed with all the sanction that is found in the same individuals when belonging to a church that is meriting the approval of God.

The Mormons themselves being the judges, the apostasy that it is alleged existed before the reign of the prophet Joseph was only apparent, not real. As, following the death of Joseph, authority did not die with him, although the *church* was rejected, so may it be said that authority *could have existed* though the church organizations had all gone into apostasy. Ministrations of faithful men were valid then, whether that service consisted of baptizing, ordaining or otherwise administering the gospel. By this we mean to say that the reasoning is as correct when applied to those who presumed to do the will of God *before the days of Joseph Smith* as it is when applied to the Josephites in the reorganization *after God had rejected the church.* And what we have been solicitous to show in this discussion is that in every instance the "call" to service has been from man, and

when the appointing power grew dissatisfied with the officers they could as easily not alone expel them from office, but with equal facility "turn them out of church." So far as the evidence can be applied to this discussion, it is manifest that the Mormons from the days of the prophet Joseph to the present time *have never heard a voice other than the voice of man.*

Having considered at some length the "call" of the priesthood, we pass to a consideration of the orders as shown by their own teaching; nor shall we need to guess at this, for the teaching is very full along this line. Kelly arranges the two priesthoods thus:

THE MOSAIC DISPENSATION.

(1) The Melchizedek and Aaronic priesthoods, Moses being the chief apostle and high priest and prophet or *president,* supported by two aids—Aaron and Hur.

(2) Twelve princes, chiefs of tribes.

(3) The seventy elders.

(4) Aaron, officiating in the "priest's" office, as the high priest of the Levitical order.

(5) The lesser priests and Levites, etc.

THE CHRISTIAN DISPENSATION.

(1) Jesus as the apostle and high priest and prophet.

(2) He was succeeded in the office in the church militant by James, the Lord's brother, who was aided by two assistants, who were in all probability Jude and Silas.

(3) The quorum of the twelve apostles.

(4) The seventy elders.

(5) The elders.

(6) Bishops.

(7) Priests.

(8) Teachers.

STATISTICAL REPORT

Of the _____ Branch
of the _____ District
of the Reorganized Church of Jesus Christ of L. D. S., for
the_____months ending_____, 190 .

Number at last report	
Present number	
Including of First Presidency	
" Patriarchs	
" Apostles	
" High Counselors	
" Bishops	
" High Priests	
" Seventy	
" Elders	
" Priests	
" Teachers	
" Deacons	

Since last report the following changes have been made:—

GAIN.

By Baptism	
" Certificate of Baptism	
" Letter from other Branches	
Vote on evidence of membership	
Total Gain	

LOSS.

By Letter of Removal	
" Expulsion	
" Death	
Total Loss	

Of these absent from branch	
New Ordinations	
Marriages	

*Approved by the branch*_____ ____190____

_____
President.

*Address*_____

_____
Clerk.

*Address*_____

FAC-SIMILE OF STATISTICAL REPORT SHOWING LIST OF OFFICERS IN REORGANIZED CHURCH.

(9) Deacons.

(10) High priests, evangelists and pastors, set in their respective place, whose exact positions in point of preferment are not definitely set forth in the Bible.[1]

In order to more nearly complete the tabular arrangement of the "officers" of the church of Christ in contrast with the Mormon Church roster, we should like to arrange them in the following order:

THE NEW TESTAMENT CHURCH.	THE MORMON CHURCH.
	(1) The First Presidency.
(1) Apostles.	(2) Patriarch.
(2) Prophets.	(3) The Twelve Apostles.
(3) Seventy.	(4) The Seventy.
(4) Evangelists.	(5) The High Priests.
(5) Pastors.	(6) Elders.
(6) Elders.	(7) Bishops.
(7) Bishops.	(8) Priests.
(8) Teachers.	(9) Teachers.
(9) Deacons.	(10) Deacons.[2]

By observing carefully these parallel columns, we discover that numbers (2), (4) and (5) in the left-hand column—that is, prophets, evangelists and pastors—are not found in the Mormon Church at all; in the right-hand column, numbers (1), (2), (5) and (8)—that is, the first presidency, the patriarch, the high priest and priests—are not found in the New Testament church. Their so-called prophet had been dead for years; they had but one, hence is not *plural.* Even allowing that they correctly use the New Testament phraseology, they have no men who serve as *pastor,* using that title as

[1] "Presidency and Priesthood," pp. 82, 83.

[2] The right-hand column is shown to be correct by the photographic reproduction of statistical blank.

descriptive of his office; and their *evangelists* are an unknown company of people. Further, in all the history of this people they never had an "office" that was known as "prophet."

The reader who has not access to Kelly's work, "The Presidency and Priesthood," will be interested in knowing what this bogus apostle has to say concerning the official roster of the New Testament church. He says:

In the New Testament there is a history given of the formation of the church of Christ in the time of the apostles. *It sets forth the class of officers belonging thereto, and defines their duties.* They were apostles, prophets, seventies, evangelists, elders, bishops, pastors, teachers and deacons. *Their respective duties and authority are clearly set out and defined.* So long as there was an organization established according to this pattern, the church of Jesus Christ was upon the earth. When it was changed from this pattern, it ceased to be his church and became something else.

To avoid imposition in finance, there is put in circulation a money test, by which the holder of the money is enabled to determine whether there is tendered to him in exchange true or false coin. When every mark and figure on a coin or bill harmonizes with the detector, it is pronounced good money. But if there is anything found on the bill or coin that is not found on the detector, or if there is something left out of the coin or bill that is found in the detector, it is rejected as spurious.

The New Testament contains the history of the formation of the primitive church; hence it is the test of detector by which all church organizations, claiming to be true, are to be tried. Every honest seeker after the church of God should expect to find an organization in harmony with its provisions, or he will fail to find the church of Christ. Should he become identified with another organization that is not according to this pattern, he will suffer himself to be imposed upon by that which is counterfeit, and, of course, in the end must meet with disappointment.

Then, friend, seeker, take the New Testament in your hand as your guide and test by which to try systems, and start out

and make a search throughout Christendom and see how many churches may be found that will answer to the pattern, as being the church of Christ. Do not lose sight of the detector, or you will be in danger of being imposed upon by something man-made and spurious. *The counterfeiter is abroad in the land.*[1]

In all of Mormon literature there is nothing that is more characteristically Mormon than the above. The evasiveness that must *purposely* be practiced, as well as the cocksureness that is here expressed, are but parts of Mormon practice, and are everywhere in evidence where they speak at all. It will be noticed that when Kelly is talking about the "detector," he is as silent as the grave concerning "patriarchs," "first presidencies," "high priests" and "priests." Such silence is not an oversight; it is studied. He is not unaware when using his "detector" that the Mormon Church signally fails at the points just indicated. His Mormon "coin," since it has at least four "marks" or "figures," which are not on the "detector," is by his own test shown to be spurious. Likewise, since it lacks three "marks," namely, "evangelists, pastors and prophets," "marks" which the "detector" has, its spuriousness is again declared. Doubtless speaking from personal participation in working some of this coin out into circulation, he was prompted to say, *"The counterfeiter is abroad in the land."*

If, therefore, the New Testament is the infallible rule that he makes it out to be, and if any church having anything more or less than the officers it names is not the church of Christ, then by *seven counts is the Mormon organization proved defective,* and "should any one become identified with" this "organization that is not according to the pattern, he will suffer himself to be imposed upon by that which is counterfeit, and of course,

[1] "Presidency and Priesthood," pp. 49, 50.

in the end, must meet with disappointment." By his own words and his own test is his church shown to be "man-made and spurious."

However, any one who has the power of vision sufficient to see through a ladder without knocking out the rounds, can see the purport of the Mormon philosophy as it endeavors to establish itself as a true church of Christ. *The important word in its plea is "apostles."* No other church lays claim at the present time of having such "officials," and as with the Mormons this is clearly a mark of identity, and they possess such officers, therefore, so they reason, theirs is the true church of Christ. The gist of the matter is contained in a picture which this author draws on page 98 of "The Presidency and Priesthood," wherein in contrast with the purity of the church at Jerusalem he places "the dark night of superstition and error," and bids us "see if" we "can discover an institution of modern times that conforms perfectly to her pattern, as given in the New Testament, in organization, doctrine and spirit. They all make claim to being a continuation or renewal of the church symbolized by the woman of Revelation 12; but claim is one thing and fact another. Do their *organizations* harmonize with hers? Have they *apostles and prophets* as she had? Have they communion with heaven, the Holy Ghost in power, in visions, dreams, tongues, healings and administering of angels as she had? Do they claim as much? After examining the whole of the Roman Catholic and even Protestant Christendom, you can but answer in the negative, "No, they are not in harmony with her pattern in organization and doctrine."

Then, after answering, as he thinks, the statement that no such organization is needed, he concludes as follows:

But notwithstanding this popular dogmatism, we are specifically informed that apostles, prophets, teachers, etc., were to continue "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

This fairly represents the Mormon contention in regard to the organization of the church, and, accepting it as such, we should be pleased, since he affirms as much, to have him show us where is found the word "continue" in that verse of Scripture, or in any other, where reference is made to the organization of the church. This is pure assumption and agrees perfectly with the many others which this writer makes.

In our undertaking to exhaustively deal with the "organization" of the church, we observe that the presence of "apostles and prophets" does not guarantee the genuineness of the organization with which they are identified. The Josephites and Brighamites each have these offices and officers, as had also some of the other defunct sects in Mormondom, and yet the one never allowed the validity of the other's organization. Kelly, as we have seen, says that the apostles and prophets were to continue till we have arrived at a unity of faith. In that same connection he says:

It is evident that this Scripture provides for the existence, and the necessity of the continuation, of an inspired ministry to a later period in the world's history than this; for the Christians even have not yet come to the "unity of faith," or "knowledge of the Son of God," to say nothing of other worshipers. The world is tossed to and fro, divided and carried about by every religious wind that blows, and stability and certainty are found nowhere. To-day a Methodist, to-morrow a Baptist, next day an Episcopalian, Congregationalist, Quaker, Unitarian, or some other unsatisfying faith; and then a spiritualist, infidel, pantheist or deist, a science healer, etc.[1]

[1] "Presidency and Priesthood," p. 99.

As much as we may deplore the condition that Mr. Kelly here describes, and the substantial truth of his utterance we are prepared to admit, yet we do not think that the Mormon cure-all of the presence of apostles and prophets in the church is efficacious. As a remarkable example of divisiveness, this writer excoriates the Baptists, and then says of them:

> They believe that Baptist succession exists, and that the Baptist church is that church. But which Baptist church is the one standing in the true line of succession? This is not agreed among the Baptists themselves, and there are many Baptist churches; yet it is important to men interested in knowing the true way. This same writer, who seems to be wonderfully in love with the Baptists and down on every one else (D. B. Ray, in "Baptist Succession"), admits that there are Baptists who believe in succession, but deny that succession can be proved. . . . Again, the writer has the courage to state that no man can be in the kingdom of Jesus Christ who is not in that kingdom which has succession from the apostolic age.[1]

The Baptists will doubtless be able to take care of their own difficulties, but with their permission we should like to take Kelly's battery and turn it on the Mormon fort. It is notorious that the Mormons have been at the fighting point for decades; nor is there any promise of abatement in the war. It is therefore germane to the question to substitute the word "Mormon" for the word "Baptist," which will make the sentence read as follows:

> They (the Mormons) believe that Mormon succession exists, and that the Mormon Church is that church. But which Mormon Church is the one standing in the true line of succession? This is not agreed among the Mormons themselves, and there are many Mormon churches; yet it is important to men interested in knowing the true way.

It might be added that this same writer, who is won-

[1] "Presidency and Priesthood," pp. 132, 133.

derfully in love with the Mormons and is down on every one else, has the courage to assert that no man can be in the kingdom of Jesus Christ who is not in that kingdom which has descended in direct succession from Joseph Smith. According to Kelly, there can be no other succession but this, for the church that Christ built, and of which he affirmed that the gates of hell should not prevail against it, was "rejected" in that season of apostasy centuries before the coming of the angel Moroni to the prophet Joseph. The only succession, therefore, that is admissible is that which has descended from Joseph Smith, Jr. Our point is, that if the divisions among the Baptists is a sign of their lack of authority, then is the Mormon Church in the same predicament. The fact that the Mormons will claim that they have apostles will convince no one but themselves, for, to use Kelly's own words, "claim is one thing and fact another."

Further, Mr. Kelly, your church, according to Whitmer, did not have any apostles at the very beginning. It was "regularly organized" on the sixth day of April, 1830, *with the elder as the highest office in the church.* This "apostle" business came later. With the church of Christ the apostles were first. In the first church they were indispensable; in the Mormon Church they are purely artificial excrescences on the body of the church. There never has been a time that they have been anything else than a fungus growth. They are not indispensable even to the Mormon Church. The elder can baptize, and he can lay on hands for the gift of the Holy Ghost, and perform every act that is deemed essential by Mormons to induct a "Gentile" into the fold. And, as we shall see before we are through with the priesthood question, there is not even a "mark" of identity between the Mormon Church and the primitive church.

CHAPTER XIV.

The Mormon Priesthood—Concluded.

Elder W. H. Kelly, to whom we are indebted for so much information on the priesthood question, claims to be an "apostle," and by his church is esteemed as such an official. But to enter that office, whom has he succeeded? He will probably confess that *some* of the apostles have died, and obligingly left their "office" for some one else to fill. Indeed, this is Kelly's attitude on this topic. He says:

> The offices of the priesthood can exist with or without an occupant. *The removing of an officer does not destroy the office* any more than the death of the President of the United States destroys the office which he holds. When the President dies, or is removed from office, or his term of office expires, *by due process of law another may be appointed to fill the same office.* This is true of the kingdom of God, or the church of Jesus Christ. God designated certain men for the several offices of the priesthood. They were duly authorized to occupy them. When any of them was removed by death or otherwise, another was appointed to succeed him in the same office.[1]

Since, then, this "apostle" has been elevated to that station, it would be interesting to have him point out the "due process of law" by which he was chosen for this position. We are not arguing that the office does not remain after the death of a former occupant, but, in the event of any one of us who are not Mormons should ever be called to be an "apostle," we should like to know the "due process of law" by which it should be done, thereby assuring ourselves against possible doubt arising

[1] "Presidency and Priesthood," p. 45.

as to the legitimacy of our claim. We are really apprehensive that Mr. Kelly did not make full inquiry into the credentials of those who lifted him to his exalted place. Had he at all been conversant with the history of the people with whom he is identified, he would have known that the *first apostles* in Mormondom were chosen by Oliver Cowdery, David Whitmer and Martin Harris, and that the *apostles in the reorganization* were chosen by "a committee," and his suspicions would justly have been aroused as to possible deception being practiced upon him. It might have aided him somewhat had he used his "detector" on himself, thus assuring himself that he had all the "marks" and "figures" of an apostle of Jesus Christ. He has told us that it clearly sets out and defines the duties and authority of an apostle in the New Testament church, and, such being the case, we should like to have his report on the "due process of law," "the duties of an apostle" and "the authority of an apostle." Was he elected to the office? If so, who composed the electorate? Who was entitled to vote? Was he appointed? If so, by what authority was the appointment made and who gave him his commission? We are willing to take the New Testament as our "guide," "detector," "test," to ascertain whether he has stamped upon him the "seal of his apostleship."

We shall now consider a positive line of thought that will enable us to compute at its actual value this arrogant pretender's claim to being an apostle of Jesus Christ, and to do this we need only say:

First: That the apostles of Jesus Christ were never called "officers" from one end of the New Testament to the other. That they served Christ independent of any church government is patent to him who will take the pains to inform himself on the question.

Second: That Christ is the head of the church, claiming all authority in heaven and in earth.

Third: That by reason of this authority he gave unto certain men a definite work to do.

Fourth: That this work had within its intention the evangelization of the world. His promise was that he would be with them even unto the end of the age.

Fifth: That the limitations imposed by human mortality would in a few years cause the cessation of the individual labors of the men chosen for that work. So far as the united testimony of history and tradition supplies the facts, we have no reason to believe that any apostle survived the century in which Christianity was born.

Sixth: That in an earlier period of Christ's ministry he said to these same men, whom he later chose for this definite work, that he had ordained them and chosen them that they might bring forth fruit, *and that their fruit should remain;* which was not true, if their work was swallowed up in a complete and universal apostasy. According to the Mormon position, the fortunes of the church had suffered disaster, so much so that she was lost for centuries before the coming of the prophet Joseph Smith. But Christ's promise was to these men, not that *they* should remain, but that their *fruit* should remain.

Seventh: That the gospel was of such character and based upon such facts that it required witnesses to testify to its underlying facts, and for this specific purpose were these men chosen. Their frequent assertion was, "whereof we are witnesses."[1] Apart from their testimony, there is not a man on earth who can say that

[1]See Matt. 28: 18-20; John 15: 16; Acts 1: 8; 2: 32; 3: 15; 5: 32; 10: 39; 1 John 1: 1-4.

Jesus left behind him an open tomb and ascended to glory. Hence their testimony, direct and irrefutable, was indispensable to the establishment and perpetuation of Christianity.

Eighth: Witnessing being their peculiar work, its character was such that it would admit of no substitute, and consequently could have no succession. There is no amount of holy palaver or the "laying on of hands" that is able to make an apostle of a man who has not witnessed the facts upon which the gospel is based. No testimony is valid to the establishment of an objective fact that is borne by one who has not seen the very fact in question. This is so manifest as to require no further elaboration. Paul is no exception.

Ninth: That if we can be assured that the facts in question have been credibly confirmed by the witnesses originally chosen for that purpose, then we will have gained everything that direct communication with the original witnesses might have supplied us. A will once placed on probate, although witnesses who confirmed it are long since dead, will stand as long as the court having jurisdiction in the case is in existence. The New Testament is such a will, in force after the death of the testator and not before, and confirmed by men who were competent to testify, and will stand as long as the court having jurisdiction remains in existence. Hence we read: "How shall we escape, if we neglect so great salvation; *which at first began to be spoken by the Lord, and was confirmed unto us by them who heard him; God also bearing witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his will?*"[1] That Scripture contains every essen-

[1]Heb. 2: 1-4.

tial feature of our plea. It was the Lord who took the initiative; it was the Lord who delegated these men to speak intelligently and advisedly upon the facts in question, and God rendered the further confirmation by signs and wonders, gifts of the Holy Ghost, according to his will. This was the "seal of *their* apostleship," and all was for the confirmation of the gospel.

Tenth: That we are warranted in our conclusion that everything was simply confirmatory, ceased by the limitation imposed in the accomplishment of the purpose at hand; and since this, on the *one hand,* consisted of living men, apostles, who in labor were limited to their lifetime, and *on the other* of "signs and wonders, and divers miracles, and gifts of the Holy Ghost," these being no longer necessary, ceased. And this being the purpose of their having been given, added reason must be assigned for their continuance beyond the accomplishment of that design.

Eleventh: *That apostolic succession of men from the viewpoint of the gospel is absolutely impossible.* To make an apostle would require a process not essentially different in this year of grace from that required in the days of the church's establishment. And there is nothing short of the same demonstration which those men made that will show any man to-day entitled to that high station. Since, then, *apostolic succession of men* is impossible, we are driven to the conclusion that the only succession that will meet the exigencies of the case is the *apostolic succession of truth.* It is the only conceivable way in which Christ can keep his promise to be with these men to the end of the age, and that in calling them to their work he had decreed that their fruit should remain. And any pretension of any man to this office, and any claim that it has duties which he is capable of

performing, or that it is an office that Christ intended should remain in the church, is as wicked as it is presumptuous, and possible only to one who has become a party to a fraud as great as Mormonism is shown to be. And we can but conclude that Kelly has some marks that the "detector" does not have, as also are there some "marks" on the "detector" which Kelly does not have, and a very strong suspicion arises that his apostleship is "man-made and spurious."

We are now prepared to come back to the "detector" and the allusions that have been made in its behalf, and are prepared to say that when Kelly affirmed that the New Testament is the Mormon's guide, test, detector, he must have known that he was misrepresenting the Mormon position on that question. *It would not in the least be flattering to his intelligence to deny a criminal knowledge of having practiced duplicity.* He knew that to establish his claim for apostolicity of his organization that he had to purposely evade giving the true Mormon ideas touching the New Testament. Their exact pleading is this: They deny the assumption, as they style it, that all questions relative to matters in religion must be settled by direct proofs from the Bible. Says one of them:

> Direct evidence from that source is very excellent, but there are many superior proofs that can only be *inferred;* and *there are thousands of valid proofs in matters of religion outside of the Bible.* To claim that all the facts and proofs peculiar to the Christian religion are embraced within the Old and New Testaments, *is preposterous.* If we had all the teachings of Jesus, and all the writings of the prophets, yet that, as great as it would be, would not compass all that relates to matters of religion in Christ Jesus. The apostles had the law and the prophets. And without doubt they had many more sacred writ-

[1]Blair's "Joseph the Seer," pp. 55, 56.

ings than what we now have in the Old Testament, for both the Saviour and the apostles quote Scripture not found in the Common Version. . . . They had also the teachings of Jesus, the thousandth part of which we probably have not (John 21:25); and then they had constant revelations from the Comforter (John 14:26; 16:13-15). Now, if we had all this, we would not be justified in claiming that we had all the truths of God. . . . The idea that nothing relative to doctrine, ceremony or practice in church affairs can be true except there can be found for it a direct *verbal* proof, or an unquestionable precedent, is *highly absurd.*

Summarizing the above excerpt, we have: Direct evidence from the Bible is "very excellent," but insufficient, nevertheless. The claim that *all* the facts and proofs peculiar to the Christ in religion are in the Bible is "preposterous." To claim any doctrine, ceremony or practice invalid because it lacks direct verbal proof or unquestionable precedent, "is highly absurd." Thus it is that Kelly's "detector" is shown to lack in some of the "marks" and "figures," especially when his brother Mormon goes out to look for the "true church of Christ."

By way of rejoinder, it may be claimed by some apologist that Kelly and Blair are not in disagreement, because the one was emphasizing *organization* and the other was referring more particularly to *doctrine*. That is, Kelly was talking about the priesthood, while Blair was not. To shut off this possible reply, we shall see what Blair has to say about the priesthood, thus removing a possible subterfuge which they would gladly use to parry this blow against them. On page 55 of his work, "Joseph the Seer," Blair, after affirming that the priests of the Mosaic economy were authorized of God, says:

Inasmuch, then, as the religion of Christ, and the church of Christ, are of greater importance, for time and for eternity, than

that of the Jews under Moses' law, why is it not at least equally, nay, more important, to have an authorized priesthood, and well-defined rules in regard to delegating and transmitting authority in the church of Christ?

But some will say, Where are those rules? We do not discover them in the New Testament. Very true, we do not discover them there in their completeness, and there is good reason for it. The New Testament contains but a portion of the writings given to the primitive church. Bingham, in his "Antiquities of the Christian Church," says: "An exact and authentic catalogue of these first foundations would be a very useful and entertaining thing; but at this distance of time it is impossible to gratify the world with any such curiosity, whatever pains should be taken about it. Yet there are some scattered remains and fragments to be collected out of the ancient writers" (p. 57). In view of the foregoing facts, we may not look to find in the writings of the primitive church anything beyond fragmentary evidences in regard to the subject of priesthood, and to these we appeal.[1]

Both of the books, Kelly's "Presidency and Priesthood" and Blair's "Joseph the Seer," have been published by the direction of the church. They are thus more than private views publicly expressed; they are the pronouncements of the church upon the subjects treated in them. Kelly says: "Their (apostles, prophets, evangelists, etc.) duties and authority are clearly set out and defined." Blair says: "We may not look to find in the writings of the church anything beyond fragmentary evidence in regard to the subject of the priesthood;" for which reason the "rules" are not discoverable in the New Testament. Evidently Blair has not been convinced by the evidence that is so clear to Kelly.

The inconsistency of these two utterances dissolves into most perfect concord in the common practice of the Saints. When Mormon emissaries go forth to preach

[1]Blair's "Joseph the Seer" *ut supra.*

"the everlasting gospel," adopting Kelly's tactics, they slash right and left until they have cut down all churches which have no apostles. When they have succeeded in convincing a convert to give up all hope of finding salvation with any other people, they turn to the doctrine of the fragmentariness of the New Testament, and proceed to build up the priesthood by "revelation." Hence it is with poor grace that Kelly invites to an investigation of his hierarchy along the line of New Testament teaching. Such damnable hypocrisy should not go unexposed. Let not the reader think that this too severely condemns these men. They could but know that in using the "detector" argument that they were guilty of duplicity. They know that there is no other church organization that lays claim to having apostles and prophets, using these words with Mormon significance, and they know that the only use that they make of the New Testament is to present what they call proof, that theirs is the only church that conforms in that respect to the New Testament church. And they further know that the only use to which they can consistently put the New Testament is to capture the unwary, incautious and unsophisticated listener, and in the end, having eliminated the book which they have used as their "detector," they bring their converts at last to an acceptance of the doctrine of the completeness of continuous revelation. If such men and such priesthood are of the Melchizedek type, may the good Lord preserve us from both them and it!

But we are not yet through with the question of the insufficiency of Kelly's "detector," and we say again that it is not in the least flattering to his intelligence to assume that he was not aware that his "detector" argument went counter to the accepted Mormon position. While Blair is credited by his brethren with great ability

as a writer, he was not the first to attempt to demonstrate the "fragmentariness" not alone of the New Testament, but of the Old as well. Right early in the history of the movement there was published from the pen of one Charles Thompson a duodecimo volume entitled "Evidences in Proof of the Book of Mormon," on page 149 of which I find a list of missing books. Replying to the allegation that the Bible contains *all* that God ever revealed to man, and therefore there is no need of the appearance of the Book of Mormon, he says:

> In answer to this, I would remark that, in looking over the Old Testament prophecies, I find something like fourteen books actually quoted by the prophets, which are not found in the English Bible. They are as follows: The Book of Jasher, the Book of the Wars of the Lord, the Book of the Acts of Solomon, the Book of Samuel the Seer, the Book of Nathan the Prophet, the Book of Gad, the Book of Jehu, the Prophecy of Ahijah, the Visions of Iddo, the Book of Shemaiah, the Book of Iddo the Seer, the Story of the Prophet Iddo, the Commentary of the Book of Kings, the Sayings of the Seers; and in the New Testament . . . such as Paul to the Corinthians (1 Cor. 5:9); Jude's Epistle on the Common Salvation (Jude 3); the quotation of an unrecorded prophecy (Rom. 11:26, 27), and the prophecy from Enoch (Jude 14). . . . *From the foregoing we learn that the Bible does not contain all the revelations God ever gave to man;* for we learn that about eighteen books are actually wanting, all of which are quoted in our present English Bible. This being the case, there may be five times as many more which are not quoted; hence the argument is refuted.

Now, Mr. Kelly, we have two against one declaring that your "detector" is imperfect, insufficient, and inasmuch as "there may be five times as many more that are not quoted," this may become the measure of the insufficiency of your "detector." Nor does your "Bible of the Western Continent" help us out any, for not one of the "lost books" is identified in it. Besides, it is lacking

in 116 pages, doubtless of great value, and what is left is not written out in full, for it is only "an *abridgment* of the record of the people of Nephi, and also of the Lamanites." Even the Jaredites' history is "an abridgment also."

The "Book of Enoch," for instance, must have been a very ancient book, and, such being the case, since Nephi went back to Jerusalem and killed Laban in effecting possession of the "plates," which plates contained "also the prophecies of the holy prophets from the beginning," it is sad to think what bad luck the Almighty had with that book. It should not be incredible to the Mormon of average gullibility to believe that Enoch never wrote it at all, but that Jude got his information as to what Enoch said, by "revelation." And the same reasoning should satisfy a like character of the source from whence Paul drew his "unrecorded" quotation. And, generally speaking, what is the use of *any* book, for since God communicates directly with the Saints, it would save much clerical work to be freed from the writing of the book as well as from the added expense of publishing it. Certainly God added nothing that was worth the time and effort when he gave the "Bible of the Western Continent," and it is unquestionably true that the Mormons have given the world nothing new except their priesthood. As we have seen, using the New Testament as the "detector," it egregiously fails at not less than seven points; and when we take the Book of Mormon as the "detector," it shows that "the inhabitants of ancient America" never dreamed of the arrangement that was made between Joseph Smith, Jr., and Sidney Rigdon, and which they sought to palm off on the world as a divinely inspired ministry. It was Joseph Smith, and not the New Testament, nor yet the Book of

Mormon, who said that there "are in the church two priesthoods; namely, the Melchizedek and Aaronic, including the Levitical." Hence at the very foundation of all these vast pretensions *the Mormons come to the doctrine of continuous revelation.* It is upon this, and not upon any Bible, whether of the eastern or of the western continent, that the Mormon priesthood rests, and certainly it is no more stable than the foundation that underlies it.

We may now safely quote Kelly's exhortation, and with it we shall close this chapter:

> Then, friend, seeker, take the New Testament in your hand as your guide and test, by which to try systems, and start out and make search throughout Christendom, and see how many churches may be found that will answer to the pattern, as being the church of Jesus Christ. Do not lose sight of the detector, or you will be imposed upon by something *man-made and spurious.* The *counterfeiter is abroad in the land.*

We began this study of the priesthood with the expressed intention of showing that their assumptions are baseless and their authority a fiction. How well the task has been done, or how conclusive is our judgment in the matter, we leave to the candid conviction of the reader. We flatter ourselves in the belief that the last vestige of authority is removed, and that in its assumptions for its priesthood Mormondom rests upon a foundation no more stable than the will of man. We shall now pass to consider the doctrine of continuous revelation.

CHAPTER XV.

The Book of Doctrine and Covenants.

It is very generally understood that the Book of Doctrine and Covenants is authoritative with the Saints and occupies a large place in deciding for them controverted points of doctrine. Such has been the light in which it has been held since Aug. 17, 1835, when at Kirtland, Ohio, it was voted by the church to accept it as a law of the organization. We contemplate at this point in our study an investigation of the book, believing that by this means we shall be enabled to judge of the value of the *doctrine of continuous revelation.* It shall also supply us with data for judging of the value of the prophetic claims of Joseph Smith, Jr. We shall be able to see that this doctrine of continuous revelation was ever the "big stick" of the "prophet," by means of which he could cudgel into line his followers, and shall see before we are through with our study that it was the publication of these so-called "revelations" that directly caused the uprising of the Missourians against the Saints.

In an age when everybody else had concluded that revelations had ceased, this obscure boy, still in his teens, when circumstances in life would only tend to his obscurity and to make him of no consequence in the world, began to have "visions." This was as early as in the spring of 1820. It was in that first vision that he saw "two personages, whose brightness and glory defied all description," standing above him in the air, and one angel spoke to him, calling him by name, and, pointing to the other, said: "This is my beloved son: hear him."

This description would answer to God and Christ. A part of their message to him was that all "sects were wrong," and that he should hold aloof from them. His historian says: "The great work of the opening of the dispensation thus accomplished by the august administration of the Father and the Son, the heavens rested for a season." [1]

While we are waiting for the heavens to resume their operations with this embryo prophet, which does not occur till 1823, we make note of the fact, as he himself acknowledges, that he "fell into many foolish errors, and displayed the weakness of youth and the corruptions of human nature, and was led into divers temptations to gratify appetites offensive in the sight of God." But on the night of Sept. 21, 1823, the angel Moroni appeared. He informed Joseph that there were some plates in his keeping which gave "an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in them, as delivered by the Saviour to the ancient inhabitants." Likewise the messenger informed him of "great judgments which were coming on the earth, with great desolations of famine, sword, pestilence, and that these grievous judgments would come on the earth in this generation." Then the angel left the "prophet" to his musings.

While the "prophet" was in the midst of these reflections, Moroni once more came to him and cautioned him, not unwisely, to make no use of the plates for mercenary purposes, and with this, as Joseph says, "the heavenly messenger ascended from me for the third time, the cock crew, and I found that day was approaching." Thus,

[1] Tullidge's "Life of the Prophet," p. 6.

"all night had the angel been with Joseph. Till the dawn of morn had he tarried. Thrice had he descended and thrice ascended, with all the circumstances of reality in his appearing." [1] As we read this we feel ourselves falling in with the rhythmical swing of the historian's description of this incident, especially when, in singing the praises of his "prophet," he says: "Then crew the cock as the angel ascended for the third time, and the morning dawned. Truly a poetic fitness this to the dawn of the great spiritual day of the Messiah's coming." [2]

As blessings always brighten as they take their flight, and depression fast follows on the heels of ecstacy, so Joseph early found himself dealing with the hard circumstances of life. On the day following this night interview with heaven's messengers, he went into the fields to work with his father, Joseph Smith, Sr., but found himself incapacitated for work. This was possibly due to his loss of sleep, together with the excessive draft that had been made on his nervous energy. At any rate, he felt indisposed, and communicated the fact to his father. Upon this he determined to go home, and in trying to get over the fence he fell helplessly to the ground, and became unconscious. He does not say that he fell *over* the fence, just that he fell helplessly to the ground. With returning consciousness he heard a voice calling him by name, and in looking up saw the same messenger that had been with him on the night previous. The angel commanded Joseph to make known to the senior Smith the events that had so recently transpired. This Joseph did, and the old man was satisfied that his boy had received a message from God and advised the son to carry out the angel's instructions.

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[1] Tullidge, p. 12.
[2] *Ibid*, p. 15.

The "prophet" experienced no difficulty in identifying the spot which had been pointed out to him in the "vision," and set himself to the task of bringing those hidden plates to view. When the earth had been sufficiently removed to disclose the box in which the treasures had been preserved for centuries, Joseph, Archimides-like, began to look for a lever. When he applied it he says a "shock was produced upon his system by an invisible power." He desisted from his efforts, but only for the moment, when, after his brief hesitation, he tried it again, with like results. The third time he made an ineffectual attempt with precisely the same results, except that the last "shock" was the severest of all. Such a scene does not readily yield to poetic description. However, we might say that thrice did the prophet pry and thrice did he receive a shock with all "the circumstances of reality" in the performance. Such is the difference between the poetic "opening of a new dispensation" and the prosaic awkwardness in opening a stone box. But what did he want with the "box," anyway? The lid was removed, else he could not have seen the "plates and the Urim and Thummim," and it would have been more sensible to have stooped and picked them up rather than have tried to pry out the box. He was disappointed in his quest.

At the end of each year from this date Joseph would find his way back to Hill Cumorah, and at each visit would find the "angel" there ready to communicate to the "prophet" additional information regarding the "latter-day work." Then came the end of his four years' probation, and on the night of Sept. 22, 1827, he got the "plates" and the "Urim and Thummim." The knowledge that he had them in his possession soon leaked out, and, as he represents it, every stratagem was used by the

people of his community (enemies, of course) to get them from him, and, failing in this, began to persecute him; which persecution at last impelled his flight from Manchester, in the State of New York, to Susquehanna County, Pa., whence he was removed by the timely assistance of Martin Harris, in the donated sum of fifty dollars.

Between December, 1827, and February, 1828, he copied some of the characters on the plates, and by the aid of the "Urim and Thummim" translated some of them. By February of that year Martin Harris came to him, and received some of the "caractors," which were said to have been taken to Professor Anthon, of New York, for examination. On his return from New York, Harris stopped at his home for a few days and arranged his affairs for a prolonged absence, and reached Smith again about Apr. 12, 1828, and immediately began to serve as amanuensis for the "prophet." It was not long, however, until Harris began to importune his chief for some assurance as to the genuineness of the work, and indicated to him the desirability of assuring Mrs. Harris. After considerable progress had been made in translation, he prevailed upon Joseph to allow him to take home with him a portion of the manuscript then ready, which, if we may believe the preface of the Book of Mormon, consisted of 116 pages. For some reason, never satisfactorily explained to or by the prophet, these pages never got back to him, and this incident had the immediate effect of stopping the work of translating for about one year. Harris went home, probably took up his farm duties, and Joseph very laudably, so his historian says, "turned his attention to the sustenance of his family, receiving, however, from time to time, revelations from the Lord concerning the book, and also giving ex-

plicit counsel and guidance."* Others, such as Joseph's father-in-law, wanted to see the plates, but as the "stork" was arranging to visit the Smith home, opportunity was afforded Joseph to say that his first-born child should be the first to gaze upon them. That the child was still-born did not discourage the "prophet" in his attempt to speak the will of the Lord, and it is proper to say that by this time he was fairly started on his prophetic career.

Tullidge implies, as noted above, that Joseph had been receiving a number of "revelations," but the earliest one published bears the date of July, 1828, which must have been near the time when the manuscript was lost. Naturally enough, this "revelation" deals with the subject of the lost manuscript, and aims to give Joseph instruction as to further duties. The Lord gave Smith to understand that his work and designs can not be frustrated, and very reasonably assumes that he is able to meet this emergency. The "ounce of prevention" might have prompted the Lord to turn the "Urim and Thummim" on Harris, or, perhaps, better yet, on Mrs. Harris; but, having failed in taking this precautionary measure, he would be satisfied with "afflicting" Joseph for a season, and later would again call him to the "work."

The experience was not without its salutary effect, in that it led the agents in the work to translate in duplicate, which fact accounts for there being two manuscripts of the original "copy" of the Book of Mormon—the one, which was placed in the corner-stone of the temple at Nauvoo, and which through moisture was rendered illegible, and the other, which fell into the hands of David

*Tullidge, p. 33.

Whitmer, and was more recently sold to the "Josephites" of Lamoni, Iowa.[1]

For a time, Harris drops out of the plot. In the meanwhile, the old man Smith is getting shaky in his faith, and the Lord directs a "revelation" to him. Progress in bringing forth the Book of Mormon was slow now, so the Lord buoys up the waning faith by announcing to him that there was to come forth "this marvelous work and a wonder," and enjoins him to "remember patience, temperance, humility, diligence, etc.;" which *et cetera* in the Book of Doctrine and Covenants is amplified to read: "Remember faith, virtue, knowledge, temperance, patience, virtue, brotherly kindness, godliness, humility, diligence."[2]

Harris up to this time had not seen the "plates," and although the Lord had so recently called him a "wicked man," nothing daunted, he once more came to Joseph asking for a view of the "plates." Joseph, prophet that he was, could do nothing more nor less than to inquire of the Lord about the matter, receiving this reply:

> I, the Lord, am God, and I have given these things (the plates) unto my servant Joseph, and I have commanded *him* that *he* should stand as a witness of these things (the plates); nevertheless I have caused *him* that *he* should enter into a covenant with me that *he* should not show them except I command *him*, and *he* has no power over them (the plates) except I grant it unto *him*. *And he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.*[3]

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[1] In the financial statement of the Reorganized Church for the year 1907, the Book of Mormon manuscript is itemized as an "available asset," $2,450 (*Saints' Herald*, Jan. 22, 1908).

[2] Cf. "Book of Commandments" and D. & C., Sec. iii.

[3] "Book of Com.," Sec. iv.

To the correct understanding of the criticism that is to follow, a word of historical explanation is due the reader whose attention has not been called to the fact that the "revelations" were first printed in Zion (Independence, Mo.) in 1833, under the title "Book of Commandments," while the present *Book of Doctrine and Covenants* became the law of the church in Kirtland, Ohio, in 1835, two years later, having since that time gone through several editions, but with material changes. But that important changes were made between 1833 and 1835 is the thought we are now emphasizing, and the "revelation" we are now studying is to the point. The italicized words in the above quotation can readily be contrasted with the italicized words that follow. It will be seen that not alone is there a change in *person*—the first being addressed to Martin Harris, and the second addressed to Joseph Smith for Martin Harris—but material changes have been made in the thought. In fact, so great are these changes that the one contradicts the other. Let us note them:

> I, the Lord, am God, and have given these things to *you*, my servant Joseph Smith, Jr., and I have commanded *you*, that *you* should stand as a witness of these things; and I have caused that *you* should not show them except to those persons to whom I command *you;* and *you* have no power over them except. I grant it unto *you*. And *you* have a gift to translate the plates, *and this is the first gift, that I have bestowed upon you, and I have commanded you that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant you no other gift until it is finished.*[1]

When we pause to consider that between the first publication and the second the hierarchy had arisen, and that Joseph had to make room for himself in that

[1] D. & C., Sec. iv.

ecclesiastical order somewhere, and when we note that in the first he was prohibited from laying claim to any other "gift," then we can see what is at once the importance of, and the occasion for, the radical change appearing in the second. At first, his only gift was to "translate," but when, in the course of a little more than a year, he was aspiring to new offices, his first pretension was only his first gift, and the Lord's determination to refuse him any other was modified to read "until it (the first) is finished."

That we are absolutely correct in this conclusion is shown by Whitmer's historical note of this very period that is now under review. In his protest against the innovation of introducing the priesthood, which, of course, meant the high offices in the church, Whitmer asks:

> Who was the "Prophet, Seer and Revelator" of the church at Jerusalem? They had none. Who was the "Prophet, Seer and Revelator" to the church upon this land (as described in the Book of Mormon)? They had none. And had no such offices in the church in the first eight months of its existence, until Brother Joseph went into error on Apr. 6, 1830, and after unwittingly breaking the command of God by taking upon himself such an office. . . . In a few years these revelations were changed to admit this high office, which otherwise would have condemned it. They were changed to mean something entirely different from the way they were first given in the Book of Commandments; as if God had not thought of this important office when he gave those revelations. Yet in the face of the written word of God, and in the face of all this evidence, the majority of the Latter-day Saints will still cling to the revelations of Joseph Smith and measure the written word of God by them, instead of measuring Joseph Smith and his revelations by the word of God.[1]

This statement by Whitmer is indisputably correct,

[1] Whitmer's "Address to Believers," p. 46.

and the charge that he here prefers is confirmed not alone by his actual knowledge of the affair, but by every scrap of history that can be found bearing upon the question. And it is not only valuable in confirming the charges that we bring against the pseudo-prophet, but it strikingly demonstrates that this priesthood, over which the Saints fairly rave, is nothing more nor less than the development of an idea brought into the church with the coming of Sidney Rigdon. Whatever may have been his connection in the bringing forth of the Book of Mormon, and however strenuously he may have denied that he had any connection with it, there is no room for doubt here, and it brands the whole concern with the crime of falsely imputing to God that which is manifestly the work of men.

On Apr. 15, 1829, a new character, one that is destined to play a star part in the "Comedy of Errors," comes upon the stage. We refer, of course, to Oliver Cowdery. Mention is here made of his coming because that, in chronological sequence, the next "revelation" concerns Oliver. Supposedly he had been "called" to serve in the Lord's work, but his "call" had some doubts of its genuineness. In the absence of anything the more authoritative, he was told in this "revelation" that "whosoever will thrust in his sickle and reap the same, is called of God." This phrase is used very frequently in the "revelations" that were given at this early date. It would appear that at that time all that was necessary for a "call" was a desire to do the work, and it stands in marked contrast to that empirical method now employed by the Saints. Cowdery was told that he had a "gift," and that it was his duty to exercise it. He was also told that this was the "gift of Aaron," whatever that may be, and because he had it, it was argued that it came from

God. He was cautioned against being overinquisitive, for the "revelation" reads: "Do not ask for that which ye ought not."

Before the next communication was received from heaven it seems that Cowdery was using his sickle, for he was doing a little translating on his own accord, but did not know whether he had translated it correctly. Likely, Joseph could dictate a little too leisurely for so speedy a writer as Cowdery is reputed to be, and he thought to supplement the work of the "prophet." To settle the doubt that had arisen in his mind, the Lord informed him of an infallible rule by which to judge of the correctness of his work. Hence he said:

> But behold I say unto you, you must study it out in your own mind; then you must ask me if it is right, and if it is right, I will cause your bosom to burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong.[1]

Before he had had opportunity to try this rule, although it served to explain to him how Joseph discovered the correctness of his translation, the Lord placed this injunction against him:

> Now if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, and the time is past, and it is not expedient now; for do you not behold that I have given my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned.[2]

As the translation of the Book of Mormon was resumed under Cowdery and Smith, the question pressed for answer is, What shall be done about the 116 pages

[1] D. & C., viii. 3.
[2] *Ibid*, viii. 4.

lost through the perfidy of Martin Harris? And the Lord concludes, as we judge from the "revelation" given under date of May, 1829, that Harris is a wicked man, subject to the suggestion from Satan to alter the part already translated—that is, the 116 pages—so that they "will read contrary from that which you have translated and caused to be written," and deems it best to forbid the attempt to retranslate the plates. They accordingly conclude to "let bygones be bygones," and proceed to take up the "more particular" account of the record of Nephi. At about the same time Hyrum Smith, brother to the prophet, is told that he, too, is favored with a "gift," but must not presume to preach until he is called. He was urged to study "my word which shall come forth among the children of men, or that which is now translating." He was also cautioned against denying the "spirit of revelation" and the spirit of prophecy.

There is one "revelation" which till now we have passed by unnoticed; it bears the date of April, 1829. As we shall see, this is near the time that Cowdery became associated with Smith. In spite of their excessive work of translating and writing in duplicate, they seemed to have time to "argue Scripture," for they fell into a discussion of that part of the Gospel of John which deals with the future of that apostle (John 21: 22). These men could not determine from the reading of that whether it was the Lord's purpose to take John from the earth, or was he to remain till the second coming of Christ. They agreed to settle it by the Urim and Thummim. As this narrative is alluded to in the Book of Mormon,[1] the probability is that they had read

[1] III. Nephi, xxviii. 1, *et seq.*

this far in the story furnished them by Rigdon, and in the course of their reading they discussed the advisability of leaving this in the Book of Mormon. According to the "revelation" on that subject, John did not die, and the use to which this information was put will be seen presently.

Let us now get some dates before us. Joseph has this to say of his early acquaintance with Cowdery:

> On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. . . . Two days after the arrival of Mr. Cowdery (this would be Apr. 17, 1829), I commenced to translate the Book of Mormon, and he commenced to write for me.[1]

Concerning this first meeting of prophet and scribe, Cowdery says:

> Near the time of the setting of the sun, Sabbath evening, Apr. 5, 1829, my natural eyes, for the first time, beheld this brother. He then resided in Susquehanna County, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon.[2]

Cowdery's account is probably correct, especially if he first saw the prophet on the "Sabbath." Joseph is likely confused in his dates, and in making his historical notes neglected the use of the Urim and Thummim.

Now, it was in this same month in which their first acquaintance was made that they fell into discussing the question of John's remaining on the earth. They were fortunate enough to find a parchment "written and hid up" by John. As it is not likely that John used the "Reformed Egyptian," but the Hellenic Greek instead, the versatility of that Urim and Thummim was demon-

[1] Tullidge, pp. 34, 35.
[2] *L. D. S. Herald*, Vol. II., No. 3.

strated when they turned it on this "parchment" and were able to translate it. Joseph doubtless studied it out in his own mind, and then asked the Lord "if it be right." But as Joseph fails to say whether his bosom burned within him, or whether he had a stupor of thought, we have no way of judging the correctness of the translation. Assuming that it was correctly translated in the first instance, and as it was published in the Book of Commandments, we can hardly see why the Lord found it necessary, when the same "revelation" was printed in the Book of Doctrine and Covenants, to use 110 words more to tell it the second time. The wonder may be in part explained when we consider that the Lord only followed his own precedent in failing to make himself clear in the New Testament, and upon second thought more fully explained himself in the Book of Mormon.

As intimated above, this "revelation" played its part. It became the foundation of that "yarn" which Smith and Cowdery told about John the Baptist appearing to them in the woods in May of 1829. This was the time that John the Baptist conferred upon them the keys of the Aaronic priesthood, and commanded them to baptize each other. Joseph says:

> *It was on the 15th day of May, 1829, that we were baptized and ordained* under the hand of the messenger. . . . *After a few days* we commenced to reason out of the Scriptures with our acquaintances and our friends as we happened to meet them. *About this time my brother Samuel Smith came to visit us.* . . . He, however, was not easily persuaded of these things. . . . He retired to the woods. . . . The result was that he obtained revelations sufficient to convince him of the truth of our assertions to him, *and on the 15th day of the same month in which we were baptized and ordained, Oliver Cowdery baptized him.*[1]

[1] Tullidge, pp. 66, 67.

Attention is called to the prophet's own testimony that he, Oliver Cowdery and Samuel Smith were all baptized the same day. This is not generally known, as Whitmer claims the distinction of having been the third person baptized under this new dispensation. He says:

> In June, 1829, the Lord called Oliver Cowdery, Martin Harris and myself as the three witnesses to behold the vision of the angel, as recorded in the fore part of the Book of Mormon, and to bear testimony to the world that the Book of Mormon is true. . . . In this month (June, 1829) I was baptized and ordained an elder in the church of Christ by Brother Joseph Smith. Previous to this, Joseph Smith and Oliver Cowdery had baptized, confirmed and ordained each other to the office of elder in the church of Christ. I was the third person baptized into the church.[1]

Evidently there is some confusion here, and the italicized words above serve to fix the error. The fact is that Smith is the poorest historian that the church ever had. So many were the lies that he told of one kind and another that he could but be confused when he descended into details. Says the old proverb: "Thou canst not better reward a liar than in not believing what he speaketh."

[1] Whitmer's "Address to Believers," p. 32.

CHAPTER XVI.

The Book of Doctrine and Covenants—Continued.

One Joseph Knight was made the subject of a revelation, and being such an inconsequential character, one can but wonder why this heavenly energy should have been used with such prodigality. He lived at Colesville, N. Y., Colesville being the name of a township in Broome County, and appears to be about thirty miles distant from the spot in Susquehanna County, Pa., where Joseph is now residing. But he was doubtless a generous soul, and several times he made that journey from his home to Joseph, bringing supplies for the prophet's sustenance. Joseph might have very fittingly appropriated apostolic language in saying, "Silver and gold have I none, but such as I have give I thee," forthwith producing a "revelation." Thus early did Knight receive a "prophet's reward."

In June of that year Joseph removed to the home of the Whitmers, hence we are not surprised that David, John and Peter Whitmer should receive word from the Lord to "thrust in the sickle and reap," and any one doing this was "called of God." It was in this month that two of the Whitmers and Hyrum Smith were baptized, and the historian says "from this time forth many became believers and were baptized." Just how many we do not know, but if the company was large, it is passing strange that there should have been only six of the number present on Apr. 6, 1830, when the church was "regularly organized."

In the Book of Doctrine and Covenants (Sec. 15)

there is printed a "revelation" given to Oliver Cowdery, David Whitmer and Martin Harris, in June, 1829, a revelation of which it is said that it was given previously to the "three" having viewed the plates. In this "revelation" they had been promised a view of the Lord's entire exhibit of the Lord's instruments in bringing forth the Book of Mormon; that is, they were to see the plates, the breastplate, the sword of Laban, the Urim and Thummim, and the miraculous directors. Keeping in mind now that the Book of Doctrine and Covenants was published in 1835, and the Book of Commandments was published in 1833, this revelation does not appear in the earlier book at all; it is in it nowhere from cover to cover. The inference is conclusive, that this section was added to the later book, is itself a more modern publication, is a fabrication pure and simple, and was given for the express purpose of making coherent a yarn which under the wind of discussion incident to the coming forth of the Book of Mormon was being whipped into shreds.

In this same month of June, 1829, the Lord communicated with Joseph, David, Oliver and Martin respecting the calling of twelve "disciples," so says the heading to the "revelation" in the Book of Commandments, but which in the later book reads "twelve apostles." In that communication David and Oliver are particularly mentioned as having the power to search out the twelve. This has been our contention all the time that the "apostles" of Mormonism were called by men, and according to this "revelation" their commission was "to ordain priests and teachers and to declare my gospel according to the power of the Holy Ghost, which is in you, and according to the calling and gifts of God unto men." Cowdery was addressed in this fashion: "I speak

unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called." This indicates that the early notion of these men was that the "three" should be the "apostles," but at a later time, seeing the seeming incongruity of having twelve "apostles," and seeing also that they could make some stations that are just a little higher up in power and glory, they could easily forego this honor, in view of the higher that was within their reach. Further, never in fact, nor in claim, was Oliver Cowdery an "apostle."

On that eventful day in April, 1830, revelations were received for the entire membership of the new church. In the Book of Commandments these are spread out over chapters 17 to 21, inclusive, and were directed to Oliver Cowdery, Hyrum Smith, Samuel Smith, Joseph Smith, Sr., and Joseph Knight, but which chapters in the later book have been combined in a single section (Sec. 21). Each received the assurance that he was under no condemnation. But sometime during the month of April the question arose as to the necessity of rebaptizing people who sought fellowship with this "regularly organized" church, and as usual a revelation was at hand. All former baptism, according to it, was valueless, for "although a man be baptized an hundred times, it availeth him nothing." This rule has prevailed with the church ever since. As a church it has never been evangelistic, but has confined its labors to proselyting, and of course has frequent occasion to bring this rule into operation. Even apostates from the Saints who renew their old fellowship, are again baptized "for the remission of sins." The only notable exception to this rule was the prophet. "The first elder" (Joseph), who, after he had received remission of sins, "was entangled

again in the vanities of the world," but after "repenting sincerely through faith, God ministered unto him by an holy angel." This is the same God whose unchangeableness the Saints love to declare, and who is said to be "no respecter of persons."

In our haste, we must not pass by a revelation received in 1830, in the month of March, and was sent for Martin Harris' benefit. Poor Martin! He had to listen to stuff like this: "For behold the mystery of godliness, how great is it? For behold I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore I command you by my name and by my almighty power that you repent: repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your suffering be sore. How sore you know not! How exquisite (*sic*) you know not! Yea, how hard to bear you know not!" And then, right in the midst of these expletives and this direful expostulation, the modern book interpolates this further command: "Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant, Joseph Smith, Jr., in my name. . . . I command *you* that *thou* shalt not covet thy neighbor's wife. And again I command *you* that *thou* shalt not covet thine own property, but *impart it freely to the printing of the Book of Mormon.* . . . Impart a portion of thy property; yea, a part of all thy lands, and all save the support of thy family. *Pay the printer's debt.* Release thyself from bondage (mortgage). Leave thy house and home, except when thou shalt desire to see them." What must have been his answer to the Lord's interrogatory: "Behold, canst thou read this without rejoicing and lifting up thy heart for gladness?"! Doubtless his expression was much in the

language that Joseph says he used on the day that he saw the plates: "Martin Harris cried out apparently in ecstacy of joy, 'It is enough! Mine eyes have beheld!' And, jumping up, he shouted, 'Hosanna!' blessing God, and otherwise rejoiced exceedingly." It was certainly an occasion of "exquisite" delight.

We saw by the revelation of June, 1830, that God had squared the account with Joseph in his transgression by sending an angel to minister to him, but in the very next month, July, 1830, the Lord had occasion to censure Joseph for ingratitude. God had lifted him out of afflictions and delivered him from all enemies, and "from the powers of Satan and all darkness," but now directs the prophet's attention to the transgressions by saying: "Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more." Then he tells Joseph that, after the summer's crops are in—July is already late enough for that—he should be immune against any further manual labor, for the promise now was, "And in temporal labors thou shalt not have strength, for this is not thy calling." Apart from a little experience in "banking," we have no record that he ever "broke over," nor does his early history seriously impute to him a habit of work. *This is one revelation that has not been changed,* and for which he could find no need to enlarge it for the prophet's benefit; the readings in the Book of Commandments and in the Book of Doctrine and Covenants are without variation.

All too long has the prophet's own family circle suffered neglect at the hand of the Lord. The old adage has it that the "shoemaker's wife goes barefoot," so finally, in the month of July, 1830, the word of the Lord came to Mrs. Emma Smith, the prophet's wife. It is in this revelation that she gets her title, "the elect lady."

Notwithstanding that it has been the rule of the church to refuse to ordain a woman, the revelation says: "*And thou shalt be ordained under his (Joseph's) hand to expound the Scripture,* and *to exhort the church* as it shall be given thee of my Spirit. . . . And it shall be given thee also to make a selection of sacred hymns, *as it shall be given thee,* to be had in my church."

In August of that year Smith moved to Fayette, N. Y. There he learned that Hiram Page was giving forth revelation which he had received through a "seer stone." This new Saul who had arisen among the prophets had to be discredited. Some of the Whitmers, as also Oliver Cowdery, were believing in the things set forth in this stone, and Joseph, knowing of no other way to meet the conditions, inquired of the Lord, and, as could be expected, got a revelation. It bears the date of September, 1830. In it Oliver is given to understand that "no one shall be appointed to receive revelations in the church excepting my servant, Joseph Smith, Jr. . . . If thou art led at any time . . . to speak or teach . . . thou mayest do it. *But thou shalt not write by way of commandment,* but by wisdom; and thou shalt *not command him who is at thy head, and at the head of the church.*" Having demonstrated to Oliver that there is an anatomical incongruity in the "tail trying to wag the dog," he commissioned him to go to the Lamanites, and while prosecuting that work he should be permitted to have revelations, but should not write them by way of commandment. And to get Page out of the way of his present environment, where it was known that he was a rival to the prophet, Cowdery was requested to take him along with him, and persuade him that the things which Page had been speaking were not from the Lord, but that Satan had deceived him. Furthermore, let him

know that the Lord had not called Page to this work anyway.

The sequel was:

> At length our conference assembled; the subject of the stone was discussed, and after considerable investigation Brother Page, as well as the whole church, who were present, renounced said stone and all connection therewith, *much to our mutual satisfaction and happiness.* . . . Thus it was settled that Joseph alone was the Moses of the church; even Oliver Cowdery dared not presume to be more than Aaron.

Thus this "regularly organized" church, established after the pattern given by the Lord, in which he "set some in the church, first, apostles, and, secondarily, prophets," decided that Hiram Page was not entitled to the honor of this position; and *the church never had more than the one prophet.*

In September, 1830, a revelation appears in behalf of the work of one T. B. Marsh, who was later chosen as one of the "twelve" at Kirtland, Ohio. In this message the Lord complimented "my son," as he called him, for his fidelity to the cause, in spite of some trouble that had arisen between him and his family. Prophecy was made that he should preach, finally coming back "laden with sheaves on his back." He was further informed that "I," the Lord, "will establish a church by your hand; and you shall strengthen them and prepare them against the time when they shall be gathered." History fails to record any such signal triumphs in the labors of this man. He went with the Saints to Missouri, and on March 17, 1839, was formally excommunicated from the church. He does not appear to have come back with his "sheaves." As early as October, 1838, he made affidavit charging Smith with being the organizer of the "Danites." It will do the Saints no good to heap opprobrium

upon the head of Marsh, no matter whether he is innocent or guilty of any sins, for all that they say will only be for the demonstration of the fact that *that* prophecy never "came to pass."

It was near this period that the church made its most valuable acquisition, in the persons of the two Pratts and Sidney Rigdon. The exact dates we can not ascertain, but the Pratts seem to have united in about October, 1830. In that month, Parley Pratt and Ziba Peterson were directed to go into the wilderness to preach to the Lamanites, but they only got as far as the Western Reserve in Ohio, and *captured Rigdon.* In November, 1830, Orson Pratt began to preach, and in December of that same year Rigdon had found his way to Fayette for a personal interview with the prophet. The Lord appeared to be only fairly well pleased with Rigdon, but so far acknowledged his worth by allowing him to assume the *role* of John the Baptist in the New Dispensation. The chief places are getting pretty well filled. Smith is Moses, Cowdery is Aaron, Rigdon is John the Baptist; only Harris received an uncomplimentary title, he being called "a wicked man." It looks as if the Lord did not appreciate Harris' contribution to the success of launching this new enterprise, for manifestly, without him to pay the printer, the "fullness of the everlasting gospel" would have remained in manuscript form for a considerable time.

About this time was born the idea of the "inspired translation of the Scriptures," for Sidney was directed "to write," and "the Scriptures shall be given you, even as they are in my own bosom, to the salvation of mine elect." It really looks as if Sidney, and not Smith, was "called" to do the translating. It is true that the Smiths now give Joseph the credit for it, but unquestionably the

SIDNEY RIGDON.

work was Rigdon's. Sidney early found favor in the eyes of the prophet, and although the commission to the "twelve" was that *they* should ordain, Edward Partridge was ordained "by the hand of my servant Sidney Rigdon." Joseph apparently had forgotten the instruction that the Lord imparted earlier on the subject of ordination, so, taking Rigdon into partnership with himself, said: "And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among all nations."

That they went right to work at their translation, known as "the inspired translation of the Holy Scriptures," is evident from the revelation given in December while Sidney was yet in Fayette, for they are told that "it is not expedient in me that ye should translate any more until ye shall go into Ohio." For the time being they should continue to build up the church, especially in Colesville, N. Y., after which the Lord would declare that "it is expedient in me that ye should assemble together in Ohio."

Then follows a revelation under date of January, 1831, but so palpably absurd was the whole of it, and so ignominiously did it fail, and so miserably had Joseph's prophecy miscarried, that he got word from the Lord "by return mail" explaining the failure. James Covill was the subject of the revelation, and apparently warranted at the time the enthusiastic prophecy made concerning him, for had he not promised Joseph that he would obey the word? But when he saw how the Saints were persecuted, and when he remembered his worldly cares, he rejected the word and broke the covenant.

Thus by the second revelation so soon was the reputation of the prophet spared.

Ere we note the departure of the Saints from the East, perhaps we had better give our attention to a "revelation" that for some reason was overlooked when the committee on printing and custodians of the revelations prepared their copy for the Book of Commandments, and which for likely the same reason they failed to discover it when they revised that book into the Book of Doctrine and Covenants. We are indebted to Whitmer for the record of there ever having been such a revelation. He says:

When the Book of Mormon was in the hands of the printer, more money was needed to finish the printing of it. We were waiting for Martin Harris to sell his farm. . . . Brother Hyrum was vexed with Brother Martin, and thought they should get the money by some means outside of him, and not let him have anything to do with the publication of the book. . . . Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the Book of Mormon for considerable money. . . . He persuaded Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the stone. Joseph looked into his hat, in which he placed the stone, and received a revelation that some of the brethren should go to Canada and they would sell the copyright of the Book of Mormon. Hiram Page and Oliver Cowdery went, but they failed entirely to sell the copyright, and returned without any money. Joseph was at my father's house when they returned. I was there also, and was an eye-witness to these facts. Jacob Whitmer and John Whitmer were also present. . . . We were in great trouble; and we asked Joseph how it was that he had received the revelation from the Lord for some of the brethren to go to Toronto, Canada, to sell the copyright, and the brethren had utterly failed in their undertaking. Joseph did not know how it was, so he inquired of the Lord about it, and, behold, the following revelation came through the stone: "*Some revelations are of God, some revelations are*

of man, and some revelations are of the devil." So we see that the revelation to go to Toronto and sell the copyright was not of God, but was of the devil, or of the heart of man. . . . *Many of Brother Joseph's revelations were never printed.* The revelation to go to Canada was written down on paper, but was never printed.

Query: The Saints hold to the insufficiency of the Old and New Testaments because we do not have all of them. They also claim that the Book of Mormon and the Book of Doctrine and Covenants make up that lack. Have they not suffered an irreparable loss in allowing *any* of Joseph's revelations to remain unprinted? We should feel prompted to advise their committee on printing to look up these fugitive pieces before it is everlastingly too late.

This properly closes the work of the Saints in the East, so far as we are permitted to trace the events of their history by the aid of their published revelations, and with the new year they get their instructions to go to Ohio, and with that migration we shall concern ourselves in the next chapter.

CHAPTER XVII.

The Book of Doctrine and Covenants—Continued.

Taking up again the thread of narrative, we trace the Saints from New York to Ohio. "The year opened with a prospect great and glorious for the welfare of the kingdom; for on the 2d of January, 1831, a conference was held in the town of Fayette, N. Y., at which was received the following revelation (D. & C., Sec. 38). . . . The historical point is that the church was now directed to move to Kirtland, Ohio, which became the grand 'stake' of Zion, where the first temple of the Lord was reared by the Saints in this dispensation."[1] Accordingly, in the latter part of the month of January, Joseph and his wife, accompanied by Sidney Rigdon and Edward Partridge, came to Kirtland, Ohio. The time was not long, with the careful tilling the soil had received by Rigdon during his ministry there, till a church grew up with an approximate membership of one hundred.

It is difficult, at this remote period, to ascertain the definite intentions of the Saints at that time. Perhaps there had been some glowing promises made by Rigdon, so that after much necessary consultation they felt that Kirtland would be a much better field than was the territory less remote from the spot where the imposition came into being. Possibly Joseph felt that "a prophet is not without honor save in his own country," and was really glad to get away from the people, who, if we may believe the stories that were soon set afloat, held him in

[1] Tullidge's "Life of the Prophet," pp. 110-112.

such low esteem. The added knowledge which Rigdon must have possessed of his own people, as well as of the temper of the people generally in the vicinity of Kirtland, might have become a strong incentive to make the move. They never appeared fully at ease, and all the time had a desire looking toward the West, which, if even it did possess some border ruffianism, would also be virgin soil for the culture of the fraud. They were never able to entirely dispossess themselves of the belief that they were to have a "gathering." A Zion of the vast proportions planned by them was well-nigh out of the question in the more densely populated East, where the price of land was higher than on the frontier, and this would have the tendency to cause furtive glances to be cast in a western direction. Be that as it may, there are not wanting the evidences producing the conviction that their stay in Kirtland was only temporary. Zion was their goal. Not that they were aware of its location, for Zion had not yet been located, but to some place, they were sure, would the Lord lead them at last.

But whether they had intended to make their residence permanent, or to use Kirtland as a mere stopping-place, they had not been there long until the heavens once more resumed operations, and it was discovered to be Heaven's will that "my servant Joseph should have a house built in which to live and translate. And again it is meet that my servant Sidney should live as it seemeth to him good (inasmuch as he keepeth my commandments)." The words enclosed in parentheses are interpolated into the modern book.

Into this "regularly organized" church, soon after its establishment at Kirtland, was the office of bishop introduced, Edward Partridge being the first incumbent of that office. The *"sum and bonum"* of this office, to use

a phrase which we have been able to discover in no other book than that of the Book of Doctrine and Covenants, was "in administering in all temporal things; nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron." He was empowered to sit in judgment on transgressors and to do the business of the church, and "also to be a judge in Israel." Inasmuch as the high priesthood had not at that time been established, it follows that the only other claim of eligibility that Partridge had was that he was "a literal descendant of Aaron;" that is, he was a Jew. Inasmuch as we do not have his genealogy, we have no way of disproving his claim along that line, but we are quite as willing to believe this as we are that the prophet was of the "tribe of Ephraim," and no more.

At Kirtland, Ohio, also, was introduced more specific instruction on *pistisopathy,* if we may be permitted to coin the word, for where there was sickness the instruction was that "the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name, *and if they die they shall die unto me, and if they live they shall live unto me. . . . And again it shall come to pass that he that hath faith to be healed, and is not appointed unto death, shall be healed;* and he who hath faith to see shall see; and he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, *have power to become my sons.*"[1]

Understand, now, that, so far as we can discover the facts, all these things transpired during that first month of their stay in Kirtland, Ohio, and that the revelations

[1] D. & C., xlii. 12, 13.

did not cease until Joseph and Sidney had received a call to bring in the elders from the outlying districts, "by letter or some other way,"[1] so that God could pour out his Spirit upon them in the day that they assembled. This occurred on March 7, 1831, when the Lord was ready to reveal his will that the Saints should gather out of the Eastern lands, and go forth unto the Western countries, building churches on the way, and collecting funds with which ultimately to purchase their inheritance. As an assurance to them that the effort was one that was worthy of their best devotion, the prophet said:

> It shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs fly to Zion for safety. And there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not war one with another. And it shall be said among the wicked, Let us go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.[2]

There is no possible construction that can be placed on these words but that the facts of history will show that the prophecy has failed completely. The Saints have never had any Zion that was to them a place of safety, surely not Independence, Mo. There has never been a time that there has been no internal dissension among them; they have always warred, and are as bad now as ever; the wicked have never shrunk from battling against the "inhabitants of Zion," and the righteous have never come with the songs of everlasting joy. With such large pretensions it is no wonder that the Lord

[1] D. & C., xliv. 1.
[2] D. & C., xlv. 12, 13.

cautioned them to "keep these things from going abroad, until it is expedient in me, that ye may accomplish this work in the eyes of the people and in the eyes of your enemies, that they may not know your works until is accomplished the thing which I have commanded you."[1] We shall see before we are through with our study how it was that the "enemies" found it out, and thus prevented the Lord from finding the "expedient" moment. The incident certainly did not add much to Joseph's reputation as a "prophet of God," but adds to the odium that attaches to his name.

Events were fast transpiring, and it seemed good to the Lord to select a man to "keep a regular history,"[2] and for this purpose chose John Whitmer by revelation in March, 1831. This was because the Lord had appointed Cowdery, who had hitherto served in this capacity, to another "office." At a later time Joseph called in question God's wisdom in having made this selection of historian. Joseph and John had a falling-out, so when Joseph dismissed Whitmer, the prophet said: "Indeed, sir, we never supposed you capable of writing a history."[3] Thus did Joseph announce the Lord's appointment *ultra vires*.

There were some right good-sized "oaks" that grew from the "acorns" that were planted at Kirtland, Ohio, and certainly not the least of these was the priesthood. This was clearly the production of Rigdon. Whatever else may or may not have been his connection with the bringing forth of the Book of Mormon, there can be no question as to his connection here. What is meant to have organized these leaders into these two priesthoods,

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[1] *Ibid*, xlv. 15.
[2] D. & C., xlvii.
[3] *Millennial Star*, Vol. XVI., p. 133.

the reader can ascertain by carefully reading those chapters in which we discussed that subject.

It will be recalled that Oliver Cowdery, Parley Pratt, Peter Whitmer, Jr., and Ziba Peterson had gone to Missouri in quest of a location for Zion. By a revelation dated May, 1831, we infer that the Saints at Kirtland were anxiously awaiting news from these men, and temporarily they would stay at Kirtland, but were pretending they would stay "upon this land as for years." Finally the good news arrived, and the Lord promptly acknowledged the receipt of it by a message given in June, 1831, saying: "Let my servant Joseph Smith, Jr., and Sidney Rigdon take their journey as soon as preparations can be made to leave their home, and journey to the land of Missouri."

Lyman Wight, John Corrill, John Murdock and Hyrum Smith were commissioned to go also, but they were to go by way of Detroit. Later the Lord thought it "expedient" to send Thomas Marsh, Ezra Thayer, Isaac Morley and Ezra Booth to the same land. Twenty more were paired off two and two; some of these, however, had their "call" "revoked." As a final preparation, word was given to "let my servants Joseph Smith, Jr., and Sidney Rigdon and Edward Partridge take with them a recommend from the church. And let there be one taken for my servant Oliver Cowdery also; and thus, even as I said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri." They reached their destination, Independence, Jackson Co., Mo., about the middle of July, 1831.

When Joseph first saw Zion, a spot, as he thought, midway between the oceans, he said "it bids fair to become one of the most blessed places on the earth," and yet one can but feel that there must have been a pang of

disappointment that seized him and his followers when they realized that they had gone well-nigh half across the continent, with but little that was tangible of the prophesied plenty. The natural prospect was fair, and, following Tullidge, Joseph's mind was filled with painful reflections on account of the "degradation, leanness of intellect, ferocity and jealousy of a people who were nearly a century behind the time." Continuing, he adds: "His anxious thoughts were soon relieved by a revelation declaring that Independence was the center of the land of promise, directing where the temple should be located, and what lands should be purchased for the Saints, and how distributed or apportioned to them; also making certain directions as to their temporal well-being, etc., etc., and directing the final gathering of the body of the church."[1] Sidney Gilbert was chosen as the agent of the church to handle the moneys; Edward Partridge was to make the division of the land; Gilbert was to conduct a store, and W. W. Phelps was to run the printing business, with Cowdery as assistant (proofreader or "devil" is not affirmed). All who went were not delighted with the prospect, and, upon returning, some of them, notably Ezra Booth, renounced the cult. It was not an unmixed blessing—this going to Missouri.

For the time being, it may be well to leave our prophet in the "land of promise," while we go back to the Western Reserve. During the "prophet's" stay in Kirtland, he learned of the "liberal"-minded people in Hiram, a little town about thirty miles from Kirtland and a slightly longer distance east of Cleveland, Ohio. Entering that hamlet with a company of workers, among others he secured a convert by the name of Symonds

[1] Tullidge's "Life of Joseph the Prophet," p. 117.

Ryder. In a letter, many years after he had apostatized from the Saints, for he did not long remain with them, he explained the ill treatment accorded Joseph and Sidney by the Hiramites, in the following words:

> During the next spring and summer several converts were made, and their (the Saints) success seemed to indicate an immediate triumph in Hiram. But when they went to Missouri to lay the foundation of the splendid city of Zion, and also of the temple, they left their papers behind. This gave the new converts an opportunity to become acquainted with the internal arrangement of the church, which revealed to them the horrid fact that a plot was laid to take their property from them and place under the control of Joseph Smith the prophet.[1]

This, according to Ryder, was the direct cause of the maltreatment of the Mormons when they again came to Hiram. There is no good reason to question either the historical or philosophical accuracy of that statement.

During Smith's sojourn in "Zion," and, to be exact, in August, 1831, he received a revelation exhorting Martin Harris to "be an example to the church in laying his moneys before the bishop of the church."[2] Sidney Rigdon was "commanded to write a description of the land of Zion, and a statement of the will of God as it shall be made known by the Spirit unto him." Further honors awaited him, for it was he who was to dedicate the land and the spot of the "temple of the Lord." Sidney was an undutiful servant, for in that same month he learned that "I, the Lord, am not well pleased with my servant Sidney Rigdon, for he exalted himself in his heart, and received not counsel, but grieved the Spirit; wherefore his writing is not acceptable unto the Lord, and he shall make another, and if the Lord receive it not,

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[1]Hayden's "Early History of the Disciples in Western Reserve," p. 221.
[2]D. & C., lviii. 7.

behold he standeth no longer in the office which I have appointed him." As he continued his appointment for a considerable time at least, it would seem that his second attempt was more pleasing to the Lord.

The prophet left Zion on Aug. 9, 1831, for Kirtland, reaching home, as he says, safe and well, on Aug. 27, 1831. Strictly speaking, he was now "from Missouri," and, hearing that affairs had not gone just right during his absence, and hoping to disentangle some of the snarls, he had the Lord to "show him." Some there were who sought "signs," but the Lord said, "Faith cometh not by signs, but signs follow those who believe." "There are among you adulterers and adulteresses," exclaims the prophet to his recreant flock. Conditions were bad enough, but, as bad as they were, the important matter was the status of "Zion." It was still the declared will of God that the Saints should gather in Zion, but here there was to be conferred upon Joseph a rather unusual "gift"—he was to be able to discern by the Spirit, who should go up to Zion, and who should tarry. Zion was hard pressed for money, and whoever would send up treasures should receive an inheritance in this world, and his works should follow him.

Whether it was through lack of confidence in the "security" we do not know; but the fact is, pecuniary assistance was slow in moving Zionward. The churches in the East were not duly impressed with the Missouri situation; at any rate, they were not so enthusiastic as the prophet. Consequently he was compelled to do the best he could with the little he had, and stay with the churches in the East.

In September of 1831, about one month after his return from Missouri, the prophet removed with his family to Hiram Ohio. In October of that year, in the

home of one of the Saints, there was held a conference in which it was decided to have published the revelations. Oliver Cowdery was chosen as "the vessel of the Lord" to carry these papers to Independence, Mo., where was stationed W. W. Phelps, the official printer. The final revelation authorizing the publication was announced in November, almost one month after the conference had determined upon its expediency. This revelation made choice of Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and W. W. Phelps as "stewards over the revelations and commandments which I have given them, and which I shall hereafter give unto them." It is to be noted that David Whitmer is not on this committee, for the revelations were printed, so he says, over his protest.

In the reference made above to the letter of Symonds Ryder, we observed the fact that while Joseph was in Missouri, having left his papers at home, that publicity was given the plans contained in them, which when made known to the citizens of Hiram so incensed them that their ire was not satisfied until they had applied to the naked bodies of Smith and Rigdon an ample "coat of tar and feathers." There is no doubt of the historical correctness of this defilement, which is said to have occurred on the night of March 25, 1832. Joseph had not remained continuously in Hiram from the time of his removal there until this eventful night in March, for he mentions having attended a council or conference held at Amherst, Lorain Co., Ohio, on Jan. 25, 1832, where he was acknowledged the president of the high priesthood. We should have mentioned that in June before this Lyman Wight, John Murdock, Harvey Whitlock, Hyrum Smith and Reynolds Cahoon had been ordained to the office of high priests. Whitmer says that

upon this occasion Lyman Wight prophesied that there were some in the congregation that should live until the Saviour would descend with a shout with all the holy angels with him. There is no record of the event having transpired to this date, and as the lapse of time is well-nigh seventy-six years, and as the minimum age at which one might unite with the Saints is generally held to be eight years, the youngest of them would be eighty-four years, or upward, of age. It is barely possible that this prophecy will be fulfilled, but, following Whitmer, "the early future will determine as to whether this prophecy was true or false."[1] The probability is that the "professors" and "students" alike in the "school of the prophets" have ignominiously failed. It can not well be otherwise.

I can not forbear giving here Whitmer's ideas of Joseph, Sidney and the priesthood generally. He says:

> The error was introduced at the instigation of Sidney Rigdon. The office of high priest was never spoken of, and never thought of being established in the church, until Rigdon came in. Remember that we had been preaching from August, 1829, until June, 1831, almost two years, and had baptized about two thousand converts into the church of Christ, and had not one high priest. During 1829 we were told several times by Brother Joseph that an *elder was the highest office in the church.* In December, 1830, Sidney Rigdon and Edward Partridge came from Kirtland, Ohio, to Fayette, New York, to see Brother Joseph, and in the latter part of the winter they returned to Kirtland, Ohio. In February, 1831, Brother Joseph came to Kirtland, where Rigdon was.
>
> Rigdon was a thorough Bible scholar, a man of fine education and a powerful orator. He soon worked himself deep into Brother Joseph's affections, *and had more influence over him than any other man living.* He was Brother Joseph's private counselor, and his most intimate friend and brother for some

[1] "Address to Believers in Christ," p. 65.

time after they met. Brother Joseph rejoiced, believing the Lord had sent him this great and mighty man, Sidney Rigdon, to help him in the work. Poor Brother Joseph! He was mistaken about this, and likewise all of the brethren were mistaken about this; for we thought at that time just as Brother Joseph did about it. But, alas! in a few years we found out different. Sidney Rigdon was the cause of almost all the errors which were introduced while he was in the church.

I believe Rigdon to have been the instigator of the secret organization known as the "Danites," which were found in Far West, Missouri, in June, 1838. In Kirtland, Ohio, in 1831, Rigdon would expound the Scriptures of the Bible and Book of Mormon (in his way) to Joseph, concerning the priesthood, the high priest, priests, etc., and would persuade Brother Joseph to inquire of the Lord about this doctrine and about that doctrine, and of course a revelation would always come just as they desired it. Rigdon finally persuaded Brother Joseph to believe that high priests, which had such great power in ancient times, should be in the church of Christ to-day. He had Brother Joseph to inquire of the Lord about it, and they received an answer according to their erring desires. Remember that this revelation came like the one to ordain Brother Joseph "Prophet, Seer and Revelator" to the church through Brother Joseph as the mouthpiece, and not through the stone. Remember, also, that "some revelations are of God, some revelations are of man, and some revelations are of the devil."[1]

Plainly, Whitmer does not accept the priesthood as having come from God, or that it has acted with the authority of God. He places the responsibility where it rightfully belongs, with Smith and Rigdon. These facts unerringly point to the conclusion reached in a former chapter, where we said that these pseudo-Saints had never heard any voice higher than the voice of man, and in that conclusion alone can we find the means of harmonizing the known facts incident to the rise of the priesthood.

[1] "Address to Believers in Christ," p. 35.

CHAPTER XVIII.

The Book of Doctrine and Covenants—Continued.

Following the "tar-and-feathers" incident at Hiram, the prophet and his coadjutor, Sidney Rigdon, went to Independence, Mo., *via* Warren, Ohio, and Wheeling, W. Va., thence by boat to St. Louis, and then overland to their destination, reaching "Zion" in time to call a conference of the church on Apr. 26, 1832. At this conference the prophet was given the right hand of fellowship as the president of the high priesthood, by Edward Partridge, the scene, according to Tullidge, being "solemn, impressive and delightful." The doctrinal pronouncement did not arrive from the Lord until Sept. 22 and 23, 1832. It took the Lord two days to deliver it.

Having comforted the Saints in Missouri for a brief time, the prophet, itinerant that he was, undertook what proved to him to be a difficult journey for Kirtland, Ohio, leaving Independence on May 6, 1832. As the company was nearing New Albany, Ind., Elder Whitney was seriously injured in a runaway, and was detained at that point for a number of weeks. Joseph remained with Whitney, while Rigdon went on to Kirtland. Tullidge quotes Joseph in relating a remarkable incident that happened during this period of detention. An attempt had been made by anti-Mormons to poison Joseph, and he says:

> One day, when I arose from the table, I walked directly to the door and began vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the contortions of my muscular system that my jaw was dislocated

in a few moments. This I succeeded in replacing with my own hands, and then I made my way to Brother Whitney (who was on his bed) as speedily as possible. He laid his hands on me, and administered to me in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful as to cause much of the hair to become loosened from my head.[1]

D. H. Bays has demurred from the statement here made, issuing several reasons for the incredibility of the tale. Summarized, they are as follows: No proof was offered to show that poison had been administered to Smith by anybody—he only suspected it; no analysis had been made of the "poisonous matter" by a competent person, which would be the only means of determining the correctness of the suspicion; the fact that Smith turned sick at the table might have been produced in various ways, in the absence of poison; that the fact that Whitney laid his hands on Smith is no proof that he "healed" him, as the "vomiting" would tend to give relief from his nausea; that God never does anything by halves, hence the improbability of him having healed the prophet, while permitting the deleterious effects of the poison to loose the prophet's hair; and, finally, that if God healed Smith under these circumstances, why did he not heal Whitney's broken leg?

The prophet reached his home finally and soon prepared to take a trip East. I have not been able to discover for what purpose this trip was taken, but he "made a rapid journey to Albany, N. Y., and Boston, and returned on the sixth day of November, where he first saw his son, Joseph, who had been born on the sixth."[2] This son finally became, and is now, the head of the Reorganized Church of Jesus Christ of Latter-day

[1] "Life of the Prophet," pp. 141, 142.
[2] "Life of the Prophet," p. 142.

Saints. Joseph's trip might have had something to do with the raising of funds, for according to the Book of Doctrine and Covenants (Sec. 83) the chief financial burden now resting on his shoulders was "the bringing forth of the revelations and the printing thereof and for establishing Zion." And thereby hangs a tale.

According to Ryder, as we have seen, it was the inside history and purposes of the Saints, when disclosed to the Hiramites, that led to the rejection of the prophet, and his consequent maltreatment by that community; so in this instance we shall learn that the publication of the revelation in the Book of Commandments finally led to the expulsion of the Saints from Missouri. Whitmer says:

> The main reason why the printing-press was destroyed was because they published the Book of Commandments. It fell into the hands of the world, and the people of Jackson County, Missouri, saw from the revelation that they were considered by the church as intruders upon the land of Zion, as enemies to the church, and that they should be cut off out of the land of Zion and sent away.[1]

Whitmer is correct in his observation, for as early as the spring of 1833 the Lord cautioned the Saints to "keep these things from the world, until it is expedient in me that ye may accomplish the work in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you" (D. & C. 45: 15). And as showing the historical development of this opposition, Whitmer says further:

> Early in the spring of 1833, at Independence, Missouri, the revelations were printed in the Book of Commandments. Many of these books were finished and distributed among the members of the church, and through some of the unwise brethren the

[1] "Address to Believers," p. 54.

world got hold of some of them. From that time forth the ill feeling toward us began to increase, and in the summer of 1833 the mob came upon us and tore down the printing-press and drove the church out of Jackson County.[1]

We are not, therefore, surprised that when the Saints at Kirtland heard of the opposition to the Saints in Missouri, and that the "enemies" in that land were not only stoutly resisting an ouster from the Saints, but instead were able to overcome the Mormons, that the Lord should be prompt in giving a revelation for the temple to be built in Kirtland, Ohio (D. & C. 91). Then, that the Lord should hasten to assure the brethren everywhere that what was happening in Missouri was a chastisement to prepare the way for their deliverance," for whom I love, I also chasten," was in the very nature of things to be expected. What he now wanted to do was:

> To prepare mine apostles to prune my vineyard for the last time. . . . Verily I say unto you, I gave you a commandment that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you; therefore I commanded you to tarry even as mine apostles in Jerusalem. . . . Let the higher part (the upstairs) of the inner court be dedicated unto me for the school of mine apostles, saith son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.[2]

The die is now cast, and the temple is to be built in Kirtland instead of in Zion. Real estate now increases in value at this place, and through the selling of lots partial relief is secured from the financial stringency that the Saints must have felt in coming face to face with such a gigantic enterprise. Here properly belong the different financial schemes that were carried out by the

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[1] *Ibid*, p. 55.
[2] D. & C., xcii.

Saints during their subsequent stay in Kirtland. And it was the money matters that finally led Joseph and Sidney to "skip the country" and go to Missouri in 1838.

By July 23, 1833, the temple work had progressed sufficiently to have the ceremonies incident to the laying of the corner-stone, and was dedicated finally almost three years later, March 27, 1836. Those three years tested that indomitable pluck and perseverance which they later exhibited in their movements attendant upon the break-up at Nauvoo, and, later still, that they showed in their settlement in Utah. We do not pause to recount their financial cares and worries and distresses during the temple building, for the reason that it has been admirably done by other writers (as, *e. g.*, Linn's "Story of the Mormons," pp. 142-160).

We retrace our steps at this point long enough to call attention to what the Lord said concerning Zion (Independence, Mo.) at Perrysburgh, N. Y., while Joseph and Sidney were on their trip in the East. Zion had this promise:[1]

> Zion shall be redeemed, although she is chastened for a season (the Saints had been driven out about three months before this). . . . I will not utterly cast them off; and in the day of wrath I will remember mercy: I have sworn, and a decree hath gone forth by a former commandment which I gave unto you, that *I will let fall the sword of mine indignation* (not upon, but) *in behalf of my people;* and even as I said it shall come to pass. . . . *They that have been scattered shall be gathered;* and all they that have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore let your hearts be comforted concerning Zion (Independence, Missouri), for all flesh is in my hands. *Zion shall not be moved out of her place,* notwithstanding her children are scattered; they that remain and are pure in heart

[1] D. & C., xcviii. 4.

shall return and come to their inheritances; *they* and *their children with songs of everlasting joy, to build up the waste-places in Zion* (Independence, Missouri).

The only part of this prophecy that has come true is that Independence, Mo., has not been moved; it is still on the map. Zion has *not* been redeemed, the sword has *not* fallen in behalf of the Latter-day Saints, they have *not* returned to their "inheritance," and neither *"they"* nor *"their children"* have returned to build up the waste-places in Zion, nor have they come with the songs of everlasting joy.

In the light of these events, we are prepared to follow Joseph as he speaks in parable. Unwittingly, in this parable, he gives us the history of these trying times, and at the same time reveals the animus of the Saints in redeeming their "promised land." It shall be worth while to make copious extracts from this parable, and while doing so, by the aid of parentheses, comment on the same.

And now I will show you a parable, that you may know my will concerning Zion (Independence, Missouri). A certain nobleman (a title here employed to represent the Lord) had a spot of land (Jackson County, Missouri) very choice; and he said unto his servants (Oliver Cowdery, *et al.*), Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive-trees (the priesthood), and set watchmen (Saints) round about them, and build a tower (a temple) that one may overlook the land roundabout, to be a watchman upon the tower (temple); that mine olive-trees (the priesthood) may not be broken down, when the enemy (residents of Jackson County, Missouri) shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants (Cowdery, *et al.*) of the nobleman (the Lord, represented by Joseph Smith, Jr.) did as their Lord commanded them, and planted olive-trees and built a hedge roundabout it, and set watchmen, and began (just as the Saints did begin) to build a tower (temple). And while they were yet

laying the foundation thereof, they began to say among themselves, What need hath my Lord of this tower? . . . And while they were yet at variance (they were never at peace among themselves, but were after some "office"), they became very slothful (they failed to contribute), and they hearkened not to the words of their Lord (words spoken through Joseph Smith, Jr.), and the enemy (Gentiles of Jackson County, Missouri) came by night (as it is known that they came) and broke down the hedge, and the servants (the Saints) of the nobleman arose and were affrighted, and fled, and the enemy destroyed their works (print-shop, for instance), and broke down the olive-trees (they have not priesthood from that time till now).[1]

When the "nobleman" learned of the state of affairs, he began to plan a course of action looking to Zion's redemption. The above parable was spoken in December, 1833, five months after the Saints had been expelled from Jackson County, and about two months after the glowing promises made for Zion, as we noted above. The Lord is now ready to divulge his plan. It is very illuminating:

And the lord of the vineyard (Joseph Smith speaking for the Lord) said unto one of his servants (Parley Pratt), Go and gather together the residue of my servants (the churches in the East), and take all the strength of my house which are my warriors, my young men and they that are of middle age also, among my servants who are the (fighting) strength of my house save those only whom I have appointed to tarry (the "apostles"). And go ye straightway unto the land of my vineyard (Jackson County, Missouri), and redeem my vineyard, for it is mine; I have bought it with money (just as they had made their original purchase of their land). Therefore go ye straightway unto my land; break down the walls of mine enemies, throw down their tower and scatter their watchmen; and inasmuch as they gather against you, avenge me of mine enemies; that by and by I may come with the residue (the membership in the East) of mine house and possess the land.[2]

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[1] D. & C., xcviii. 6.
[2] *Ibid*, xcviii. 7.

The "lord" then proceeds to liken the children of Zion to the woman in the parable of the unjust judge. Hence the instruction to the wronged Saints is:

> Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding-place and in his fury vex the nation.[1]

So speedily did they hope for deliverance of some kind that Sidney Gilbert was forbidden to sell the storehouse, for it was the Lord's will that his people should hold claim to their land, though they were not permitted to dwell upon it. They had his promise that they should build, and that another would not inherit it; they should plant vineyards and eat the fruit of them. Whatever may have been the Lord's intention in the matter, it is sure that this prophecy failed in every essential particular. It is true that the phrase "vex the nation" has been construed to mean the civil war that was carried on in 1861-65, but the connection is so indirect and remote as to make the claim for it of little value. And the claim of the Saints, as they point to their persecutions, is that they have not yet recovered their lost estate, and every such claim but renders the more certain that this prophecy failed of fulfillment.

It took some little time to get this military machinery in running order, hence it was not until February of 1834 that the Lord communicated with his people as to how they should act in the redemption and restoration of Zion. Assurance, however, is doubly sure, for the Lord says:[2]

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[1] *Ibid*, xcviii. 12.
[2] D. & C., Sec. c. 3-6.

Verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of this world are subdued under my feet. . . . Behold, I say unto you, the redemption of Zion (Independence, Missouri) must needs come with *power*. Therefore I will raise up to my people a man who shall lead them *like as Moses* led the children of Israel.

. . . Verily I say unto you, that my servant Baurak Ale (Joseph Smith, Jr.) is the man. . . . Therefore let my servant Baurak Ale (Joseph Smith, Jr.) say unto the strength of my house, . . . Gather yourselves together unto the land of Zion. . . . It is my will that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing my churches to keep my commandments which I have given them concerning the restoration and redemption of Zion (Independence, Missouri). It is my will that Parley Pratt and my servant Lyman Wight should not return to the land of their brethren until they have obtained companies to go up into the land of Zion by tens, or by twenties, or by fifties, or by an hundred, until they have obtained a number of five hundred of the strength of my house. Behold, this is my will; ask, and ye shall receive, but men do not always do my will; therefore if you can not obtain the five hundred . . . seek diligently that peradventure you may obtain one hundred. Pray earnestly that peradventure my servant Baurak Ale (Joseph Smith, Jr.) may go with you and preside in the midst of my people, and organize my people upon the consecrated land.

The above conditions briefly were that Baurak Ale should be with the company; that they get, if possible, five hundred men, and not less than one hundred, and then would the Lord deliver Zion with *power*. Let us see if these conditions were fulfilled, and then note whether there was the fulfillment of the promised result. As quoted in Smith's history, Parley Pratt has this to

say respecting the preparations for this military expedition:

> It was now the first of May, 1834, and our mission had resulted in assembling about two hundred men (one hundred more than the Lord's required minimum) at Kirtland, Ohio, with teams, baggage, provisions, arms, etc., for a march of more than a thousand miles, to carry some supplies to the afflicted and persecuted Saints in Missouri, and to reinforce and strengthen them. . . . This little army was led by President Joseph Smith ("Moses," "nobleman," "Baurak Ale") in person. It commenced its march about the first of May.

So we can see that the "Lord had decreed a decree," his servants had met every condition, and all that was lacking now was the fulfillment of the Lord's word, which, strange to relate, never "came to pass." The Saints never were guilty of a more pretentious undertaking that ended in a more ridiculous failure.

During the progress of the westward march, the Saints who were resident in "the land of Zion" importuned "at the feet of the Governor," but he refused the military aid. The Saints were left to fight their battle alone. And not alone that, but as Joseph (Baurak Ale) neared the place where he had supposed that a show of force would alone give them possession of the land, he found an armed foe consisting of volunteers from Ray, Clay and Jackson Counties, Mo. In the evening, just before the time of the proposed battle, there came up a hailstorm, which prevented the Saints from utterly putting to rout this intrepid foe that assayed to stop their march. With this temporary cessation of hostilities, night was now upon them, opportunity was given the army to communicate with headquarters, and the Lord, considering the size of the opposing forces compared with his diminutive cohorts, thought it best that Baurak Ale and his warriors should pause until they had learned

his will concerning the redemption of his afflicted people.

This is what is known as the Fishing River revelation and was received June 22, 1834. The Lord thought that

> If it were not for the transgression of my people, speaking concerning the church, they might have been redeemed now; . . . I speak not concerning those who are appointed to lead the people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad. It is expedient in me that my elders should wait a little season for the redemption of Zion, for behold I do not require at their hands to fight the battles of Zion. . . . Talk not judgment, neither boast of faith, nor mighty works; but carefully gather together as much in one region as can be consistently done with the feelings of the people; and, behold, I will give you grace and favor in their eyes, that you may rest in peace and safety. . . . And I will soften their hearts as I did the heart of Pharaoh, from time to time, until my servants, Baurak Ale (Joseph Smith, Jr.) and Baneemy (Sidney Rigdon), whom I have appointed, shall have time to gather up the strength of my house. . . .
>
> But, firstly, let my army become very great, and let it be sanctified before me, that it may become as fair as the sun and clear as the moon, and that her banners may be terrible unto all nations. . . . It is expedient in me that the first elders of my church should first receive their endowment from on high in my house, which I have commanded to be built in my name in the land of Kirtland.

In a single night do we mark the transformation of Baurak Ale from a warrior bold to a messenger of peace. Equipped for war twice in excess of the amount the Lord wanted, and yet in the first fair show that he had for a fight he begs off, hoping to gain by deception and stealth what he had purposed to take by force. It was not the Lord's will that he should fight, anyway, and, more than that, he antedated "Marks the Lawyer" by acknowledging that he could not be spared, for the simple reason that the Lord wanted to endow him. And more, in a

pusillanimous manner he lays the blame on the church, not the first elders; he is politic enough to cultivate their good graces, while they were so glad to get out of the fight that they will accept any excuse. If the Lord had anything to do with the whole damnable institution, it is a pity that he did not strike dead this arch-blasphemer of the nineteenth century. Baurak Ale is a fraud!

We are not quite done with this incident. They had been told to hold up the ensign of peace, and thus would they find favor in the eyes of the people. They certainly never got it in Missouri. Baurak Ale and Baneemy were going East to recruit an army that should be as "fair as the sun and as clear as the moon," but when Missouri heard of them the next time they were within her borders as fugitives for the law of Ohio. They had to get their "endowment" first, then would they return with "power" in all things pertaining unto Zion. But the Lord retrieved no losses by the new revelations given to excuse the failure of the first. The fact is, the last "fizzled out" worse even than the first.

When the Lord counseled them on the night following the hailstorm to give up the battle, he told them that he would be with them to the end, but in two days the camp had become stricken with cholera. Joseph was astute enough to announce that the Lord had decreed that these men should die like sheep with the rot. Fourteen out of the sixty-eight afflicted died. In one instance Joseph rebuked the disease and got it himself. That was healing—with a vengeance. Later they discovered that when any of their fellows was afflicted he appeared to get relief by dipping himself in a near-by stream. This treatment stopped the vomiting and cramping, and in every case "it proved highly beneficial and effectual where it was taken in season." It was thus demonstrated

that Adam's "ale" was more powerful to the staying of the progress and ravages of the disease than was "Baurak Ale." One very naturally would think that by this time, unless he himself was a party to the fraud, none should be so obtuse as to fail to see that the prophet was holding out a delusive hope that Zion should ever be redeemed, in the sense in which it was construed in those terrible years.

"My elders" went back to Kirtland and received their "endowment." Tullidge blasphemously asserts that Joseph Smith was administered to by Moses, Elias, Elijah and Christ, but with all these superior endowments he never came back to find complete favor with his own people or with an army of any kind to put to rout the enemy in Zion. Instead, all events from this time forth tended to the ultimate expulsion of the Saints, not alone from those two or three counties into which they had been scattered, but from the State. In fact, it was Smith's appearance there that started the agitation anew. He had at this time the most serious difficulties with his own important men. Cowdery, Phelps, the two Whitmers, Hyde and Marsh were among the number who either were expelled or voluntarily withdrew. His reputation as a prophet never from this time gained in power. And here we leave him with the stamp of *fraud* upon his unholy brow.

Right here the question of continuous revelation might be dropped, except that the history of Christian doctrine throws some light upon the subject. It was not a new discovery of Smith's, but was as emphatically declared in the early history of the church as it was by him. In the year 156 A. D., Montanus pushed forth this doctrine of continuous revelation, and was later sup-

ported by Tertullian. These men claimed a prophetic "calling," in the very same sense as Agabus, Silas, Judas, the daughters of Philip and Hermas at Rome. It was here that the distinction was first sharply drawn between the "clergy" and "laity." There followed a revival of apocalyptic hopes, and a special community was organized to await the speedy coming of the Lord. This led to the strengthening of the "episcopate," and ultimately became an established order of the church. Its chief modification was due to the work of Tertullian, holding that the "church" has authority to make the distinction between the two classes in the church. This is the view essentially that was accepted by the Roman Church, and that view largely prevails to this day.

The doctrine was based upon the then accepted exegesis of John 16: 12-14, which reads as follows: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself, but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you." A proper observance of the fact that these "many things" which Jesus had to say, and did not say, referred to the changes which were to take place in the Jewish system, the abolition of sacrifices and of the priesthood, together with the establishment of the Christian system, the details of which were made plain to the minds of the apostles by the Holy Spirit after the impressive scenes of the crucifixion, resurrection and ascension, would have preserved these men from concluding that these words or these promises referred to others than the apostles in whom they actually received their fulfillment. It is based upon

the assumption that what the church needs a new revelation, whereas the facts are that she only needs the application of the truths already given. What we need is heralds to proclaim it, and not prophets to add to it. We are not set to the invention of a new gospel, nor yet to the supplementing of an old one, but to the proclamation of the one that was "once for all delivered to the saints." Then, as now, was there one imperative duty, "Preach the word."

This word is not amiss. The above note enables us to place at their proper value the many quotations the Saints make from the writings of Tertullian. They find in him a kindred spirit.

CHAPTER XIX.

Was Joseph Smith, Jr., a Prophet?

There is but little use to spar for position on this question; Joseph Smith, Jr., was either a prophet of God, as he claimed, and as has been claimed for him, or he was not. For the sake of getting at the question, we might even concede all that the Saints claim, that in these latter days would God make use of prophecy, revelations, visions, dreams and angelic ministrations; we might even acknowledge that it is neither impossible nor improbable that God should choose Joseph Smith to this office and make of him the most distinguished of all his earthly messengers; we might even say that his sins count for nothing against his claims as a prophet, for Noah got drunk, Abraham and Jacob practiced polygamy, Moses slew an Egyptian, Samuel hewed Agag to pieces, David committed adultery, and Peter denied Christ; and in making these concessions we would be but following in the trail of the Mormons, for they say all these things, but the proposition that Joseph Smith, Jr., was a prophet of God *would still be unproved.*

Our course in this chapter is to be determined by that proof that is offered, and for the reason that he said in beginning an article, "We now propose to consider the direct question, Was Joseph Smith a prophet of God?"[1] we shall follow W. W. Blair, in his little volume entitled "Joseph the Seer." In that volume he says:

The strongest external evidence that can be had—evidence that should satisfy every one—is the agreement between the pre-

[1] P. 178

dictions of these men and the subsequent facts of history. They predict with a "thus saith the Lord" that certain events will transpire—events which human sagacity could not foresee—and history, the faithful chronicler of events as they occur, testifies that the events *did* transpire.

We have no disposition to question this very accurate and satisfactory declaration, and find ourselves in hearty accord with this defender of the prophet to make an investigation along the lines he has indicated.

Our author, whom we are to follow, says that as early as 1823, while Joseph was yet a boy seventeen years of age, there came to him the consciousness that he would have a marvelous and wonderful career. This we may safely grant, but in doing so would also suggest that the consciousness as to what he was one day to be is no proof that this is what he one day became. What we are anxious for is to mark this man as he towers head and shoulders above his fellows in celestial fame, and speaks in heaven's accents, that we may discover the "exact agreement" between his words and "the subsequent facts of history." Should we discover an agreement between the "faithful chronicler" and the words of the prophet, we shall be free to acknowledge it.

"In May, 1829, he predicted," says Blair, "that the church he was about to found and organize would become a great and marvelous work among the children of men (D. & C., xi. 1)."[1] Then our author blandly says: "Such is its history, although it has but fairly begun its work." There we have the prophecy and we have what the "faithful chronicler" says about it. This may then be set down as proof number one. It depends on what satisfies the term "marvelous."

[1] The quotations from Blair in this chapter are all from his discussion of the prophetship of Smith following, p. 178.

By turning to that revelation there is something said about "a great and marvelous work is about to come forth," but there is not one word said that it means the church that Joseph Smith was about to organize and found. In fact, "organize" and "found" are two words not contained in the revelation at all. No reference is made about the church, and, for all that any one knows, it could just as well have meant the Book of Mormon or anything else the Saints might choose. This is not a quibble, for when a man starts out to prove the "exact agreement between the prediction on the one hand, and the fact of history on the other," he should do so by using the terms describing the things which he seeks to compare. This settles "number one."

Our author continues:

> In March of the same year he predicted the coming of the cholera "scourge," and that it would continue its ravages among the nations from time to time till the earth became "empty." The first case of cholera occurred in western Europe in 1831, in Great Britain in 1832, and in North America in the summer of the same year. The most eminent physicians called it a dreadful scourge, and state that its essential character and true origin are yet entirely unknown.

The reference that he gives is D. & C., iv. 3. The particular part of that section to which he refers reads as follows:

> And you must wait yet a little while, for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation, if they harden not their hearts against them; *for a desolating* scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, if they repent not, *until the earth is empty.*

We have taken the pains to give this much of the revelation in order to show that we have not misunder-

stood Blair in the use to which he puts it. Joseph, in March of 1829, so it is alleged, prophesied a "desolating scourge," and this came in the next few years. This, then, is proof number two.

It seems almost cruel to crush to the ground this idol, and yet that is all that we see to do. The edition of the Book of Doctrine and Covenants from which I have verified this author's reference was printed in 1864. An earlier one I do not happen to have, but in its stead I have a copy of "*The Book of Commandments,* for the government of the church of Christ, organized according to the law on the 6th day of April, 1830," and published by W. W. Phelps & Co. in the year 1833, one year after the "desolating scourge," and the phrase *"desolating scourge" is not in that revelation at all, from one end to the other.* Knowing that the Book of Doctrine and Covenants took its shape in the year 1835, three years after the appearance of the "desolating scourge," it was not a difficult matter for the prophet to enhance his reputation as a prophet by prophesying something which history, "that faithful chronicler," had already declared had "come to pass."

This is that famous section which we know was "doctored" to make way for Joseph's larger pretensions,[1] for, having been told in the first instance that he should "pretend to no other gift," he very adroitly manipulated the "revised version" to read "until my purpose is fulfilled in this." And common sense would argue that if he were capable of changing the revelation of heaven to mean something entirely different from what it originally said, it would not be difficult to vindicate his "marvelous and wonderful mission" as a prophet by the same means,

[1]See *ante,* p. 207.

especially as he was so sure to have at least one fulfillment to his many predictions. This is answer number two.

We have no serious objection to proof number three. Mr. Blair says that Joseph predicted that "the weak and simple" would proclaim the fullness of the gospel "unto the ends of the world and before kings and rulers," and an unlettered and inexperienced ministry has been fulfilling this since 1830. It could not well have been any other kind of a ministry.

Following this, Mr. Blair cites some "prophecies" as to "wars and rumors of wars," "earthquakes" and various other natural disturbances, and upon them predicates the prophetship of Joseph, and says of them generally this: "Many items in the foregoing prophecies have been fulfilled, or are in the process of fulfillment, while some *remain to be fulfilled* at no distant day." The Galveston horror and the San Francisco disaster may now be added to the catalogue of calamities and include them. Why not? They are just as much *proof* as other incidents which he cites. The fact is that so general are these "predictions" that *any century since Christ* would have fulfilled them just as specifically as do the items selected by Blair. Surely he does not mean it for *proof*.

The one "prophecy" upon which the Saints place greatest reliance is that one in which Joseph predicted the war of the rebellion, and said definitely:

> Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place, for, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other

nations in order to defend themselves against other nations; and thus shall war be poured out upon all nations. And it shall come to pass that slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land shall marshal themselves, and become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn. . . . Until the consumption decreed hath made a full end of all nations, that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth to be avenged of their enemies. Wherefore stand ye in the holy places, and be not moved, until the day of the Lord come: for, behold, it cometh quickly, saith the Lord. Amen.

Blair claims for this prophecy a date as early as 1851, when it was published in "The Pearl of Great Price" in Liverpool, England. He says also that John Hyde used it in a work published in 1857, citing the events in it to show that Joseph was a *false prophet*. Blair then specifies the particulars in which the prophecy was fulfilled. With this prophecy the author we are following closes his case until he comes to the question of the marvelous work that was done by his prophet in the founding of the church. Of the revelation itself there is claimed a date as early as Christmas, 1832.

We now have two questions to ask. First, why was not this revelation published in 1833 in the Book of Commandments? and, second, was there any occasion for this revelation to have been spoken in the precise form that was given it in 1832? Taking these in reverse order, we glean the following:

The Presidential election of 1832 was conducted in the midst of an excitement, and in that election South Carolina cast her eleven votes for candidates of her own. Already opposed to a high tariff, she was further

incensed by the increase of tariff in 1832. South Carolina, believing in the doctrine of State sovereignty, felt that she could secede or stay in the Union as she saw fit. She loved the Union, but she also believed in her own sovereignty, hence called a convention late in 1832 to declare the tariff law null and void. The President, although opposed to the tariff law, had sworn to uphold it and intended to enforce the law at all hazards. South Carolina then "suspended" her nullification act, until after the adjournment of Congress. In 1833 there was enacted a "compromise tariff," under which, until 1842, duties should be gradually diminished. This afforded the occasion for Smith to make his prophecy that the war should begin in South Carolina. And this answers the other question concerning the non-publication of the revelation in 1833 or in 1835; the storm-cloud had passed away, and Smith was afraid to risk his prophetship on the revelation. He meant that war should begin in 1832, or near that time, not being able to see how South Carolina could back down from her position, especially when there was a President as determined as was that State. Instead, then, of it being a prophecy of the rebellion, it was a prophecy of war right then.

Joseph, in the meanwhile, had died, and the revelation remained in custody until 1850, when the country was again astir over the compromise. South Carolina was still the hotbed of opposition to abolition, and the Mormon leaders could venture to have published in a provincial and obscure paper the "revelation" of their prophet, in the hope that it might be fulfilled. Its genuineness none can vouch for, or that it is the same as when it left the prophet's hands. It might have undergone many modifications. The Josephites doubt the genuineness of the revelation on polygamy because of the lapse of time

between its being issued and when it was publicly announced. How is it that they can strain at the gnat and swallow the camel? Assuming that it is genuine, we have accounted for it having been spoken in the first place, and have furthermore shown why it was not printed; *it had signally failed as it was originally given and originally intended.* That Joseph Smith believed that the North and South should engage in war *at once* is shown by a letter which was written to Mr. R. N. E. Seaton, of Rochester, N. Y., a copy of which is in Smith's history. In that Smith said: "I am prepared to say, by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation. . . . Repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge [does "scourge" mean cholera?] overtakes you, for these are now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled." And we say, again, that what the prophet so confidently expected did not come to pass. The people who went to Smith's Zion stayed only a little more than a year, and they have not gone back yet.

Taking the prophecy as descriptive of the Civil War, it did, as a matter of fact, begin in South Carolina, but it required neither a prophet nor a son of a prophet to forecast such a contingency. That the South should be arrayed against the North was inevitable from the community of interests. That the South should solicit aid from England was in the nature of things to be expected, for the South furnished the raw material for English mills. But that war was poured out on *all nations;* that the Saints should stand in holy places and *not be moved;*

that God should make a *full end of all nations;* that *Great Britain* should call upon other nations to defend her; that *slaves* should rise up against their masters—have neither circumstantially nor particularly come about. As to the word "remnants," no one knows what that means; but, allowing that it means "the Lamanites," the Indians, there was no change in Indian habits and methods of warfare.

It is possibly true that some man could venture the guess, and so far as we can now see that such a condition might come about, that the present agitation of the question of the sale and manufacture of intoxicating liquors will result in the destruction of the licensed traffic, and, judging from the strides made in the South, say that the deliverance will come from that section of the country. To be able to say it, however, is nothing more than what ordinary mental prescience should dictate. And in view of the strained conditions that had so long prevailed over the slavery question, it was an "irresistible conflict," that could be settled at last only by the power of the sword.

Blair says that Joseph prophesied that *if* Brigham Young should get the lead of the church he would lead it to hell. It requires just a little stretching of the imagination to think of a prophecy *in the subjunctive mood.* The "if" in that so-called "prophecy" forbids calling it a prophecy, and even "if" it were justly entitled to such recognition, we can find Mormon authority for believing that Brigham Young was the one power that enabled Mormonism to survive those perilous days following Nauvoo.

"He also," says Blair, "by the Book of Mormon and direct revelation, proclaimed that soon after that book came forth the Lord would speedily prepare the way

among the nations for the restoration of Israel and Judah to their lands," which has not been recorded by history, "that faithful chronicler," unless by the same kind of Mormon proof it can be shown that the "unspeakable Turk" is of Israel or Judah, for the Turk still holds Canaan.

"Joseph predicted," continues Blair, "that his seed, his posterity, would be called to fill his office, and plead the cause of injured innocence," and, using Joseph's words, says: "While water runs and grass grows; while virtue is lovely and vice hateful, and while a stone points the sacred spot where a fragment of American liberty once was, I, or *my posterity,* will plead the cause of injured innocence until Missouri makes atonement for all her sins—or sinks disgraced, etc." This *et cetera* in the "revelation" reads "degraded and damned to hell, 'where the worm dieth not, and the fire is not quenched'." The words "my posterity" are italicized by Blair as if he were conscious that "I" had not done his part to fulfill this dire prophecy, and he fails to show where "my posterity" has plead the cause of injured innocence on Missouri soil. Surely "my posterity" has done nothing from the year 1844 to 1860, and there is no record where this son of the eloquent prophet has ever beseeched either the Federal Government or the State of Missouri in the interests of "this cause of injured innocence." Until this is done, or Missouri is "degraded and damned to hell," "the faithful chronicler" will not attest the glowing success of the would-be prophet. And yet this prophecy is as true as any that the "prophet" ever uttered. The silence of "my posterity," and the survival of Missouri as a State, which to date has escaped the terrible end threatened by this vindictive prophet, unite in pronouncing the prophecy an empty boast, and the prophet a fraud.

Earlier in our pages we called attention to the claim that is made in behalf of Joseph Smith that he is not a Gentile, but an Ephraimite. Blair says that Joseph was a citizen of a Gentile nation, and in that sense he was a Gentile, but that he was of Gentile lineage he denies. He says Paul was a Roman citizen, and yet a Jew by lineage. The Parthians, Medes and Elamites were undoubtedly Jews, although citizens of the nations whose names they bore. "So," says Blair, "Joseph Smith was a Gentile in his citizenship, though an Israelite by lineage, as is claimed in the Book of Mormon (2 Nephi 2:2, 3), and provided for in Rom. 11:23-27; Jer. 16:16-19; 31:7, 8; Ps. 80:1, 2; Deut. 33:17, with Rom. 3:1, 2 and 9:4, etc."

The reader who will take the pains to examine these references will see that there is not the remotest reference to a possible relationship that Joseph Smith might claim with the Jews, unless it is found in the Book of Mormon. It will be no trouble for the reader to discover the baselessness of the claim here made for this pseudo-prophet, in that averred proof taken from the Scriptures, so we shall content ourselves with an examination of the statement used in the Book of Mormon.

A careful reading of that portion of the Book of Mormon, and by asking, "Who is speaking?" and, "To whom are the words addressed?" will show that it is *Nephi,* who was a descendant of Joseph who was carried into Egypt. He is the son of Lehi, the father of the Nephites and Lamanites. He was addressing a son, his last born, and, having once started to use the cognomen Joseph, he is reminded to speak of the Joseph who was down in Egypt. This Joseph in Egypt prophesied that the Lord would raise up a seer, "which shall be a choice seer." This seer should be blessed of the Lord, and

"they that seek to destroy him shall be confounded." "And his name shall be called after me; and it shall be the name of his father." This is the man, "the choice seer," Joseph Smith, so the allegation reads.

Now let us see. This prophet is to come through the lineage of Nephi. Joseph Smith, then, if he is *that* choice seer, is a descendant of Nephi. The Nephites were all killed, with the exception of the fellow who hid the plates, and the inference is that he died as soon as that task was performed. Be that as it may, the lineage of Nephi is not through the line of Ephraim, hence that prophecy, if Joseph Smith is an Ephraimite, does not refer to him; for quoting once more the genealogical table given in the Book of Alma, "I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi. Aminadi was a *descendant of Nephi, who was the son of Lehi . . . who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt.*" That, so far as the Book of Mormon is concerned, settles once for all the question as to the lineage of Joseph Smith, Jr. If he had not become confused when he wrote that genealogical table, designing to have it refer to himself, he might have made use of the Book of Mormon for proof, but until there arises from the tribe of Manasseh a "choice seer," that prediction must remain unfulfilled to the very end of the chapter. Those who sought the destruction of Joseph Smith were not confounded; instead, it was Smith who went down, and as Whitmer says:[1]

> The choice seer will be faithful and do strictly according to the command of God; Brother Joseph broke the commands of God from the very beginning.

[1] "Address to Believers," p. 70.

The Mormons can find no fault with Whitmer's declaration that Joseph Smith fails to measure up to the requirements of that "choice seer," for the reason that the Lord (?) said practically the same thing (D. & C., Sec. 2) when he declared: "Behold, how often you have transgressed the commandments and laws of God, and have gone on in the persuasions of men." And Whitmer's summary of the whole contention, coming as it does from one who was thoroughly conversant with all the shades of meaning that the Mormons were accustomed to attach to certain words and phrases, is unanswerable. He says:

> I am satisfied that Brother Joseph was not that Choice Seer, for the following reasons:
>
> First: He is to come from the seed of Lehi, and Joseph Smith is not of that seed.
>
> Second: He is to convince the Lamanites (the Indians) in person; Joseph Smith did not convince them.
>
> Third: His tongue will not be loosed that he can speak much, and the Lord is to raise up a spokesman for him; Joseph Smith's tongue was loosed, he being a good speaker.
>
> Fourth: Those who seek to destroy this Seer will be confounded; this does not agree as being Brother Joseph, because he was destroyed.
>
> Fifth: The Choice Seer will be faithful and do strictly according to the command of God; Brother Joseph broke the commands of God from the beginning. So we see that Brother Joseph was not this Choice Seer.[1]

If, now, at this point, the reader will cast a retrospective glance over the pages of this volume, he will need but little help to justly estimate this man Smith's prophetic claims. His early history in New York; his early dealings with his followers; his machinations with his collaborators; his incessant appeal to the "revelation" to

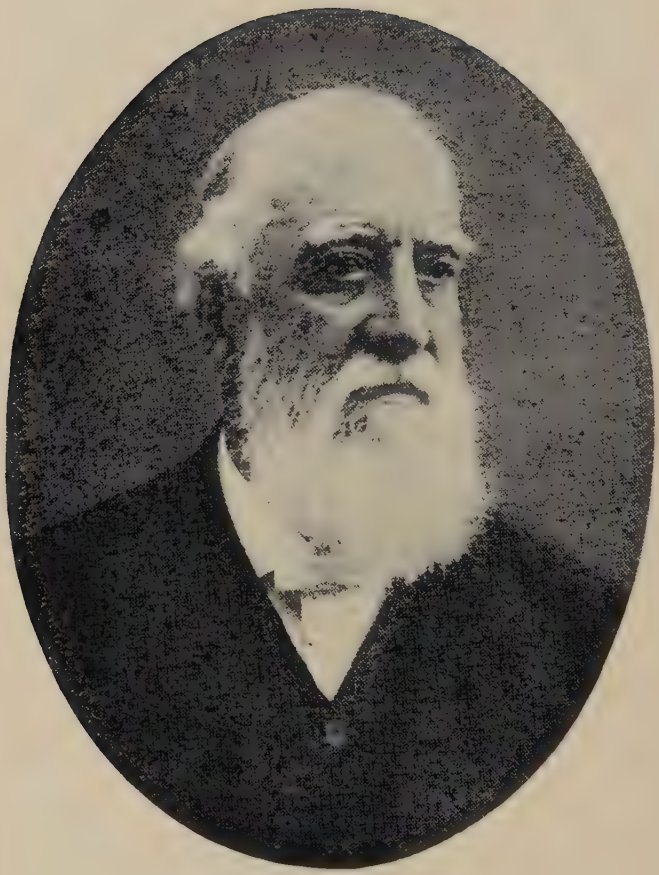
[1]Whitmer's "Address to Believers," p. 70.

free him from the various predicaments in which he found himself; his boastful, and what have been proved to be unwarranted, claims for himself, his "posterity" and his church—all these with one accord brand him as false in claim and lecherous in life, and unworthy of fellowship with any man or woman who lays claim to being decent. It is not malice nor venom that fastens these appellations upon him; it is the record of his life. Sorcerer, hoaxer, empiric, charlatan, impostor, mountebank, adulterer and polygamist—these are the terrible words that tell the story of his life. Being himself base in life and purpose, his teachings were erroneous, hurtful and misleading, and over both his life and teachings there remains the slime of the serpent.

I close this portion of my work by asking your judgment, dear reader, upon the following sentiment taken from the Doctrine and Covenants (Sec. 113):

> Joseph Smith, the prophet and seer of the Lord, has done more (save Jesus only) for the salvation of men in this world than any other man that ever lived in it. . . . He lived great, and he died great, in the eyes of God and his people, and, like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

In the light of the foregoing pages, is that sentiment true?



PRESIDENT JOSEPH SMITH,
SON OF THE "PROPHET."

CHAPTER XX.

Was Joseph Smith, Jr., a Polygamist?

To the question, "Was Joseph Smith, Jr., a polygamist?" a categorical answer can not be made off-hand. The leading factions of the Mormons, the Utah and Iowa contingents, take respectively the affirmative and negative sides of this question. That each is acting disinterestedly is quite too much to affirm, but that between the two, after hearing the evidence, the secular investigator is competent to reach a conclusion, is altogether within probability.

Practicing as it has, and possibly as it does, the secret-wife system, the Brighamite faction naturally turns to its most authoritative sanction, viz.: the prophet of the church, Joseph Smith, Jr. While the Reorganized Church, having at its head a lineal descendant of the prophet, and appreciating the disaster wrought by this abominable doctrine, is doubtless interested in preserving the family's good name. The fairest statement which I have been able to discover relating to the legitimate position of the "Josephites" is that by D. H. Bays, at one time elder in the Reorganized Church, wherein he says:

> That Joseph Smith both taught and practiced polygamy was never doubted, so far as I am aware, till it was questioned by the people of the Reorganized Church, of which Joseph Smith, son of the prophet, is president. If his father was in no way responsible for the introduction of the practice into the church, it is eminently proper that a devoted son should do all in his power to repel the calumny and place the responsibility where it rightfully belongs. And, on the other hand, had Joseph Smith, either from his own volition or through the overweening influ-

ence of wicked and designing men, been led into error and sin, it is but natural that the son should in an honorable way seek to parry the fatal blow, and let it fall as lightly as possible upon the heads of the innocent.[1]

From that position there can be no reasonable dissent, and in the course of our investigation we shall allow this younger Smith to speak for himself, individually and federally. Indeed, we are desirous to learn the best that can be said in defense of the offending prophet, and whatever is the conclusion we reach ultimately, it must be predicated upon the investigation made by the son. The position is sometimes taken that the prophet, in this case, as in all others, should be judged in his official and not in his private capacity, thus allowing church papers to determine what is right and what is just. This privilege we are not disposed to grant, for the reason that a church paper is under consideration. For either that "revelation," which was said to have been given to Joseph on July 12, 1843, is what is claimed for it by the Brighamites, and as was endorsed by them on Aug. 28, 1852, or it is not. And in affirming it, as do the Brighamites, or in denying it, as do the Josephites, mere assertion is as valueless in the one instance as in the other. It is true that the Salt Lake party had an interest in making it appear that the revelation is genuine, and that Joseph Smith is its author, for by so doing were they able not alone to evade the law of decency required of all men, but to afford themselves protection from the terrors of State law. This fact alone explains the difficulty experienced by the Territory of Utah in securing admission into the United States, for the church was opposed to any amendment which declared polygamy to be a violation of the foundation principles of the United

[1] D. H. Bays, "The Doctrines and Dogmas of Mormonism," pp. 320, 322.

States. Since, then, this faction of the church was the sole representative of the original church for a long term of years, the presumption is created in its favor that what it alleges to have been handed down to it from Joseph Smith, Jr., actually so was handed down, and the burden of freeing the prophet from this charge of being intimately connected with the sin of polygamy, rests upon those who first affirm his innocence.

Our question, then, is one of fact, to be determined as nearly in accordance with all known facts as can be shown by competent testimony. Of course it is not a new thing that Smith should be charged with immorality, or that the "Saints" should be reproached with wrongdoing. In their vernacular this is "persecution," and they rather boast in it being their distinctive badge. The church was barely five years old when it placed itself on record by telling the world its belief on the subject of marriage. The pronouncement ran as follows: "Inasmuch as this church has been reproached with the crime of fornication and *polygamy,* we declare that we believe that one man should have one wife, and one woman *but* one husband, except in case of death, when either is at liberty to marry again." Incidentally this record shows that Dame Rumor has it that the Saints are guilty of polygamy at even that early date, but the non-polygamous Mormons hold it to be a declaration against polygamy. As judges of their own intention they are better qualified than are we to say just what they intended this to mean, but that was not what they *said* in the above declaration. As it stands, it is not a pronouncement against *polygamy,* although it is against *polyandry.* In the light of subsequent developments, it is shown to be an evasion, and was meant to be used for exhibition purposes only.

For some unaccountable reason the idea prevails that among the Saints there was a law of marriage, to be used whenever there were contracting parties intending to consummate a legitimate marriage, but that for the secret-wife system a separate ritual was employed; but a closer investigation discloses the fact that there has never been more than the one, and that the Brighamites have never felt the need for any other than the regular church service. This fact helps us to weigh at its proper value the contention that the church had marriage laws and that they forbade polygamy. The only reason why there was any difference made in the marriage of a pair contemplating polygamous relations and a couple contracting legitimately was that the laws of the State could be evaded by making that part secret, but when the marriage was celebrated it was by the regular laws of the church.

Mr. Linn, in his "Story of the Mormons," is guilty of an oversight, an unusual occurrence for that author, when he observes that "the Book of Mormon furnishes ample proof that the idea of plural marriages was as far from the thought of the real author of the doctrinal part of that book as it was from the minds of Rigdon's disciples in Ohio at the time. The declarations on the subject in the Mormon Bible are so worded that they distinctly forbid any following of the example of Old Testament leaders like David and Solomon. In the Book of Jacob (2: 24-28) we find these commands:

> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up a righteous branch from the fruit of the loins of Joseph.
>
> Wherefore, I, the Lord God, will not suffer that this people

shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not be any man among you have save it be the one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts.[1]

The oversight is this: Mr. Linn did not read as far in this very chapter as would any well-informed Brighamite. The following verses of that same chapter show this *proviso:*

For if I will, saith the Lord of hosts, raise up seed unto me, *I will command my people;* otherwise they shall hearken unto these things.

Now, the Brighamite asserts that God willed it, and when the revelation came for that purpose, it was not contradicted by anything that was said in the Book of Mormon. What kind of a book is this, anyway, that in the hands of the Josephite will yield the doctrine of monogamy, and in the hands of the Brighamite will be equally clear for polygamy? Further, granting that the Book of Mormon is divine, if God did not mean to make way for the "revelation" of polygamy when he inserted that proviso in the Book of Mormon, then what did he mean? It is true that he delights in the chastity of women, but what does he mean when he leaves himself open to "will otherwise"?

These observations show how utterly futile it is to try to settle this question by what purports to be official with the church. If we secure the facts at all, they must be found in a source extraneous to the official pronouncements of that body. As nearly as possible, we must appeal to the men who were conversant with the facts, for, as we stated above, we are to deal with a

[1]Linn's "Story of the Mormons," pp. 272, 273.

question of *fact*. With this preliminary survey of the question, we are ready for our witnesses.

Our first witness will be David Whitmer. He is in as good standing as any Mormon known to us. If the Mormons object to him on the ground of character, we reply that we would only be too glad to introduce better men, but we can not find them among the Saints. It will be recalled that he was one of the original witnesses to the Book of Mormon. He had left the church, however, as early as 1838. But if there is any virtue in his "reaffirmation" of the "testimony," a production of his declining days, then is there some credence to be given his testimony on this question made at the same period of life. Our quotations will be taken from his "Address to Believers in the Book of Mormon." This pamphlet was not addressed to Gentiles, but to Mormons, and was written from the Mormon standpoint. In that address he says:

> A few years ago I had doubts as to Brother Joseph's connection with the spiritual-wife doctrine, but I have recently seen Vo. I., No. 1, of the old *Latter-day Saints' Herald,* which has settled the matter in my own mind.

So he is going to tell us how the question appeared to be to him, and he purposes to give the grounds for his belief. It is not with him a question of *knowledge*, for if it were that would settle the question once for all. Neither is the Josephite contention a matter of knowledge, and they have not treated it as such. They pretend to want testimony, and this is what Whitmer is disposed to give them. He wants to set himself right with them first of all, so he says:

> I now have as much evidence to believe that Brother Joseph received the revelation on polygamy, as I have to believe that such a man as George Washington ever lived. I never saw Gen-

eral Washington, but from reliable testimony I believe that he did live.

So it seems that he gives credence to historical matters, and counts this as one of the questions that will yield to historical treatment:

I have, he says, the evidence regarding the revelation, that is recorded in Vol. I., No. 1, *Latter-day Saints' Herald;* being *evidence from your own side which you are bound to accept.* It is the evidence of *the leaders of the Reorganization* in the beginning, some of whom were with Brother Joseph in Nauvoo up to the time of his death. These articles appeared in the first number ever printed of the *Saints' Herald. This number of the Herald is very scarce now; they seem to have been hid away and destroyed.* . . . And I tell you that the efforts of the Reorganized Church in this regard have not been acceptable to God. He does not want the truth covered up. . . . You should have acknowledged belief in the errors of Joseph Smith, and not tried to hide them where there is so much evidence that he did go into error and blindness. . . . *The leaders of the Reorganized Church after a time began to suppress their opinions concerning this matter.* They would answer the question when asked about it: "I do not know whether Joseph Smith received that revelation or not." This was truthful, but evasive, as it is not a matter of knowledge, except with a few. They charge it all to Brigham.[1]

For the sake of emphasis, I have taken the liberty to italicize some of the above sentences. From them we infer that Whitmer suspects the fairness of the Josephites in dealing with the question. Indeed, he accuses them of suppressing their opinions in the matter, and of professing an agnosticism that is in nowise complimentary to their historical sense. They have managed, it appears, to get rid of that incriminating copy of the *Saints' Herald.*

Having now told us where he was going to find his

[1] "Address to Believers in Christ," pp. 38, 39.

evidence, and how the Josephites have managed to deal with it, he then tells us what that evidence is:

I quote from Vol. I., No. 1, of the *True Latter-day Saints' Herald,* page 24, from an article by *Isaac Sheen, who was a leader in establishing the Reorganization:* "The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual-wife doctrine, but this excuse is as weak as is their excuse concerning kings and patriarchs. *Joseph Smith repented of his connection with this doctrine, and said that it was of the devil.* He caused *the revelation on that subject* to be burned, and when he voluntarily came to Nauvoo and resigned himself into the hands of his enemies, he said that he was going to Carthage to die. At that time he also said *if it had not been for this accursed spiritual-wife doctrine, he would not have come to that.* By his conduct he proved the *sincerity of his repentance* and of his profession as a prophet. If Abraham and Jacob by repentance can obtain salvation, so can Joseph Smith."[1]

By availing ourselves of the use of italics, we easily follow Whitmer's reasoning. He is quoting from a paper which has an opportunity to speak advisedly, especially as the quotation made from that paper is from a man who, because of his leadership among the Reorganizers, is reputed to be an authority among them. This man, Isaac Sheen, says that Joseph had something of which to repent, and repented of his connection with the spiritual-wife doctrine. He caused that "revelation on that subject to be burned," and just before his death declared that his connection with that doctrine was working his destruction. It was *Sheen* who said this of the prophet. And Whitmer concludes that, because of this, the Josephites could do nothing but accept the testimony offered by Sheen, or evade the issue entirely by lying.

In his debate with Clark Braden, a debate held in Kirtland, Ohio, in February and March of 1884, E. L.

[1] Whitmer's "Address to Believers in Christ," p. 40.

Kelly, of the Reorganized Church, said in reference to this Whitmer accusation:

> Now, is it not singular that this evidence should be in our own paper and we not know it? If, as a people, we claim that Joseph Smith was not in polygamy, or, if he was, we never had evidence of it, are we to be termed fanatical upon this, when the strongest evidence he says he can find is in our own church paper? It ought to strike any sensible man that if such a thing as he terms evidence is in our church paper, and at the same time, as a people, we do not believe that the charge of polygamy is true, that we must have some good reason for it. He would hardly charge the body with the ignorance, or lack of sufficient courage, to admit that Mr. Smith was guilty, if we had the proofs. Whether guilty or not, does not injure our faith; we say the charge is false because we are convinced of it.[1]

But the very charge that Mr. Kelly thought impossible of utterance against them as a people, is the charge that Mr. Whitmer prefers against them, when he says that they suppress the testimony and confess agnosticism. With all fairness to the Josephites, it must be admitted that they have attempted an explanation of the quotation reproduced from the *True Latter-day Saints' Herald* by Whitmer. Let us attend to the examination of the sufficiency, or insufficiency, of this explanation. In the debate above referred to, after having read the identical statement quoted by Whitmer, which confirms the accuracy of Whitmer's words, Mr. Kelly says:

> This is an argument of Sheen's; he never pretended to have any knowledge of his own. He was arguing from *the accepted statements of the Brighamites.* Emma Smith had been charged with the burning of the revelation on polygamy, and that Joseph gave it to her to burn; and Elder Sheen argues from the premises that if Joseph did this, he must have repented of polygamy. Then, he bases his argument that it was an accursed doctrine

[1] "Braden-Kelly Debate," p. 373.

upon the statement made by Elder Marks, in the letter to which I have already referred. There is absolutely no more evidence in this than in the remarks of the lawyer after the witnesses have given their evidence. The letter of Elder Marks was one thing that he based his argument on, and the statement that Joseph gave the revelation to Emma to burn, and she burned it, was the other. You and I can argue and can draw our conclusions upon the statements as well and as truly as could Elder Sheen. But hold a moment. Elder Sheen had not all the statements or evidence to this time; when that came there was another tale altogether. Mrs. Emma Smith is the next witness. She says: "I never burned any revelation of my husband's, nor anything claiming to be such. I would not have thought of doing such a thing." Here it is. It has come down to this, as to whether we will believe Brigham Young on this point of the revelation or the *Elect Lady*. For my part, I believe the lady; Braden prefers to believe Brigham.[1]

By the process of reducing the question to its lowest terms, the choice, according to Kelly, is that of accepting either the statements made by Brigham Young or the statements made by Mrs. Smith; and it must be confessed that, if the issue is to be settled in that way, then the Josephites apparently have made good their contention, for there appears less of the reprehensible in the Elect Lady than in her husband's successor. If, however, before we are through with our study of the question, we discover evidence that Emma Smith did know something about the secret-wife system, it will do much to discredit her testimony when used to offset the conclusions of Whitmer, Marks and Sheen. For the time being, we shall allow her to pass out of mind and give our attention to some facts preparatory to a later interview with her.

Kelly says that this was *an accepted statement of the Brighamites*. As a matter of fact, it is that yet—with

[1] "Braden-Kelly Debate," p. 374.

the Brighamites. What Kelly means, then, is that it was an accepted statement of the Brighamites, *but accepted then by the Josephites.* This confirms D. H. Bays' declaration, "That Joseph Smith taught and practiced polygamy was never doubted so far as I am aware, till it was questioned by the people of the Reorganized Church." And, according to Kelly, this correction of their former belief is based upon the denial subsequently made by Mrs. Emma Smith. But this touches only one point; namely, did she burn the revelation? The great question, Was Joseph Smith a polygamist? was not touched upon in that statement of his widow. And this is all that Kelly's rejoinder can be made to mean. There yet remains the possibility that Kelly is mistaken in his reasoning, and that his omnibus manner of disposing of Whitmer really does violence to the proposition that Whitmer is defending.

Whitmer is insistent that Joseph was not entitled to his prophetic station, and among other arguments to show Joseph's claims unwarranted brings up the subject of polygamy. He makes use of Sheen and Marks as his witnesses, and, presumably, he knows what Sheen and Marks intended to say. Kelly takes these words and reads into them a meaning that they do not bear on the face of them. What Sheen was saying was this: The Brighamites had two faults: One, that they excused themselves in their sin by the example of kings and patriarchs, and the other, that they claimed to derive their authority from Joseph as the prophet of the church. He held to the insufficiency of both excuses. Consequently, as he learned from Marks, Joseph's repentance was twofold: First, that he gave forth this particular revelation, and, second, that he ever lay claim to being a prophet of God. And, as Smith told Marks, that when

he was apprehended and on his way to Carthage, he was going there to die. Hence he went, not as a martyr, as the Saints almost universally hold now, but as a man who was borne to the earth beneath the weight of his double offense—first, as a man who had outraged social decency in his connivance with the spiritual-wife doctrine, and, second, as one who had hypocritically claimed to be the mouthpiece of God. And the fact that he repented, which fact the testimony of Emma Smith does not controvert, shows that he had something of which to repent. This was the crime that called down the storm upon his unholy head, and the inference is that the sin of polygamy was the specific crime, and was the only one with which he was charged at that time, and for which, as he saw the great Avenger drawing nigh, he felt constrained to repent.

That this is in keeping with Whitmer's use of the testimony given by Marks and Sheen, and that our conclusion here reached alone is in consonance with the purpose that prompted Whitmer to write his "Address to Believers," is confirmed when we note his summary:

> Here we have Sheen's testimony as follows: *That Joseph Smith did have connection with this spiritual-wife doctrine; that he repented of it just before his death,* having come to the conclusion that the revelation was not of God, but of the devil; *and he caused the revelation to be burned.* Brother Sheen does not say how long Brother Joseph had connection with this doctrine, but of course we suppose from the time that the revelation was given, July 12, 1843, until the time of his repentance just before his death in June, 1844; at which time he concluded that the revelation was not of God, and caused it to be burned, voluntarily giving himself up to his enemies, saying that he was going to Carthage to die.[1]

[1] Whitmer's "Address to Believers in Christ," p. 40.

That one issue of the *True Latter-day Saints' Herald* must have been an interesting number. Not alone did Elder Sheen have space to discourse upon this "accepted statement of the Brighamites," accepted *then* by the Josephites, but denied strenuously by them *now*, but the editor of the paper (this possibly was Sheen) also used valuable space upon the same topic. He said:

This adulterous spirit (polygamy) had captivated the hearts of the people, and they desired a license from God to lead away captive the fair daughters of his people, and in this state of mind they came to the prophet Joseph (not Brigham). Could the Lord do anything more or less than what Ezekiel had prophesied (answer a prophet according to his iniquity)? The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols (giving them an answer through Joseph—the revelation on polygamy; and Joseph gave the revelation to them—the church). Paul had prophesied that for this cause would God send them a strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Both the prophecies agree. In Ezekiel's prophecy the Lord also says: I will set my face against that man, and will make him a sign and proverb, and will cut him off from the midst of my people, and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I, the Lord, have deceived the prophet (or allowed the prophet to be deceived because of iniquity—W.), and I will stretch out my hand upon him and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go astray no more from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God." *We have here the facts as they have transpired in relation to the subject. The death of the prophet is one fact that has been realized; although he abhorred and repented of this iniquity before his death.*[1]

[1]Whitmer's "Address to Believers in Christ," pp. 40, 41.

This is the testimony of the editor of the *Herald.* Should we adopt Kelly's tactics in disposing of this as he sought to dispose of the testimony of Sheen, we should say that "this is one of the accepted statements of the Brighamites. That the editor knew nothing about the facts himself, but after hearing what the Brighamites had to say as they slandered the prophet, he believed them, and argued from the premises that this was what the people wanted and the prophet complied with their wishes, but that he repented of it before his death. But this, after all, is only the editor's opinion. We have just as much right to reason from the same premises as did he. What he said was nothing more than what a lawyer would say after a witness has testified. Now, however, we have later testimony. Sister Emma has spoken, and we prefer to believe her, for she says that she did not burn the revelation." Did we use such argument, it would be as *non sequitur* in the one instance as in the other.

It is the merest subterfuge on the part of the Josephites to thus seek to ingeniously evade the issue. It has remained for later historians to place a halo of glory upon the infamous brow of this false prophet, but those who lived closest to him in point of time, as well as in intimacy of fellowship, say that this monster died by the visitation of the Lord. While they may be mistaken in the use to which they put the Scripture quoted by them, there is no gainsaying the fact that they were conscious of certain evils that had wrought havoc in their church, and for which no one was so much to blame as was Joseph Smith. And, what is more to the point, it was their belief that, however nobly he had filled his office in his early years, when he died it was because the Lord cut him off from the midst of his people. From that

time forth the name of Joseph Smith should be a sign and proverb. God had sent him a strong delusion that he should believe a lie, so that for all time he should be numbered among the damned who love not the truth, but have pleasure in unrighteousness. *Such as this the Brighamites never said.* This is the "accepted statement" of the Josephites. We close this chapter with this query: Is that number of the *Herald* reliable? If so, then it was the belief of the leaders of the Reorganization that Joseph Smith was responsible for polygamy, however assiduously they endeavor to deny it now.

CHAPTER XXI.

Was Joseph Smith, Jr., a Polygamist?—Continued.

As we have seen in the preceding chapter, what was written by Marks and Sheen was not "an accepted statement of the Brighamites," but testimony first-hand. But for fear that some matters of importance may pass by without our due consideration, and their relevancy to the question upon which issue is joined carelessly noted, we shall, even at the risk of repetition, present them to our readers again. We shall never know how much we are indebted to Whitmer for his help. Had it not been for his tract, we do not know how much or how little of this interesting narrative would have entirely escaped us. Now that it is with us, we are entitled to its use. Following the quotations already made from that writer, we add the following:

> On page 22 in the same number of the *Herald* is an article of like testimony by Wm. Marks, who, as he states in his article, was presiding elder at Nauvoo in 1844 when Brother Joseph was killed, and was with Brother Joseph up to his death. His testimony is the same as that given in the foregoing articles. He states that Brother Joseph said to him before his death, concerning polygamy, as follows: "He (Joseph) said it would eventually prove the overthrow of the church, and that we would soon be obliged to leave the United States unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down."[1]

At this point Whitmer's quotation closes, but in the Braden-Kelly debate Mr. Kelly makes use of all the fore-

[1] Whitmer's "Address to Believers in Christ," p. 41.

going material, and then supplements it with this further information:

> He said he (Joseph) would go before the congregation and proclaim against it, and I (Marks) must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction. There was much more said, but this was the substance.[1]

To this quotation, as thus amended and supplemented, Mr. Kelly made the following rejoinder:

> (1) That somebody was doing something in the church which was not right—going into polygamy.
>
> (2) That it must be speedily put down. Well, does that sound as though he was going to dilly-dally about the matter?
>
> (3) That it was a cursed doctrine. Does that sound as though he had received a revelation endorsing it? He would have struck at the revelation instead of the doctrine. . . .
>
> (4) That he would go before the congregation and proclaim against it. Does that sound like it was his revelation then, or that he was guilty?
>
> (5) That Marks must go into the High Council and that Smith would prefer charges against those in transgression, and Marks must sever them from the church.[2]

To the above amendments it is barely possible that another can be made. The conversation spoken of by Marks was sought by Joseph. "He said that he had desired for a long time to talk with me on the subject of polygamy." This indicates that the subject was one upon which the prophet had for some time been reflecting. In the same letter Marks states that the church had become so corrupt that in a vision he was shown that the only way to cleanse and purify it was to organize it again. This is surely a bad state of affairs, and is doubt-

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[1] "Braden-Kelly Debate," p. 374.

[2] *Ibid*, p. 374.

less the ground of the prophet's anxiety. Later in the letter, and following the other quotations, Marks says:

> The mob began to gather about Carthage a few days after, therefore nothing was done concerning it. After the prophet's death I made mention of the conversation to several, hoping and believing that it would have a good effect; but, to my great disappointment, it was soon rumored that Brother Marks was about to apostatize, and that all he had said about the conversation with the prophet was a tissue of lies.

We can now see that Kelly was wrong when he sought to explain away Sheen's reasoning by saying it was all based on "the accepted statement of the Brighamites." Marks knew what he was talking about, and, according to him, so grave was the situation, just immediately before Joseph's death, that nothing but the most radical measures would answer. The people knew their prophet, and knew him well—so well, indeed, that when the prophet was dead, and Marks told them about the prophet's new attitude concerning polygamy, that they said it "was a tissue of lies." They could explain Marks' allegations only on the ground of apostasy, so well did they know the prophet's mind. And this demonstrates beyond a possibility of a doubt that when Joseph Smith went to Carthage to die, although that death was inflicted upon him by a mob, he died, not as a martyr to a just cause, but as one who received his just deserts for the life of infamy and deception which he had lived. And we are determined to hold the Josephite to the utterances of his own periodical, that this man, in the eyes of those who knew him best, was the instigator of the sin of polygamy, and met his death because an outraged justice required it. It has remained for his sons to challenge the correctness of these men who were present in those terrible days, but the testimony of Sheen,

Marks and Whitmer stands, and they charge the sin to Joseph Smith, Jr.

Over against the evidence just submitted is placed the testimony of the "Elect Lady," Mrs. Emma Smith. Her testimony is the foundation of Kelly's belief on the question. The reader is interested in knowing how she ever came to say anything about it. Understand, of course, that Marks did not die until 1872, in May of that year, I believe. This was almost twenty-eight years after Joseph Smith's death. Whatever was the testimony held by the Saints until then, *not one word is of record where Marks ever exonerated the prophet of the charge contained in the first number of the Saints' Herald.* And what appears strange is that the testimony of Emma Smith was not taken *till after the death of Marks,* the last of the eye-witnesses, and even that was not made public until after her death. It would seem that the younger generation was determined to wait till the last one was gone, and then boldly come forward and say: If Joseph Smith was a polygamist, prove it. As the case now stands, it is already proved, and that by their own publication; if Smith is innocent, it is for the Josephite to show this to be the case. The younger Smith, with an avowed intention of discovering the worst, if there is any worst, was led to interview his mother just a few days before her death. This testimony we will now offer:

Question: What about the revelation on polygamy or spiritual wives? Did Joseph have anything like it? What of spiritual wifery?

Answer: There was no revelation on polygamy or spiritual wives. *There were rumors of something of the sort,* of which I asked my husband. He assured me that all there was to it was that in a chat about plural wives he had said, "Well, such a thing might be, if everybody agreed to it, and would behave as they should; but they would not, and, besides, it was con-

trary to the will of Heaven." No such thing as spiritual wifery or polygamy was taught, either publicly or privately, before my husband's death, that I have now or have ever had any knowledge.

Question: Did he not have other wives than yourself?

Answer: He had no other wife but me; nor did he, to my knowledge, ever have.

Question: Did he hold marital relation with other women than yourself?

Answer: He did not have improper relations with any woman that ever came to my knowledge.

Question: Was there nothing about spiritual wives that you recollect?

Answer: At one time my husband came to me and asked me *if I had heard certain rumors about spiritual marriages, or anything of the kind, and assured me that if I had, that they were without foundation;* that there was no such doctrine, and never should be, with his knowledge and consent. I know that he had no other wife, or wives, than myself, in any sense, spiritual or otherwise.[1]

This statement we set down as being the strongest that the Josephite has to offer, and Kelly reposes his faith in this solemn declaration. Quite naturally the question arises as to her opportunities for accurate knowledge upon the controverted topic, Was she in position to know what was doing both "publicly and privately"? This same Mrs. Smith, before she became Mrs. Bidamon, was on fairly good terms with Marks, he who said that he had had a conversation with Joseph, and together they had determined upon a plan to put this sin down. Marks' statement had been known for many years, and yet she never in a public manner sought to clear her husband of the imputation. She died in 1879, thirty-five years after the death of Smith, while all the time this had been a live topic in Mormondom. Kelly

[1] Tullidge's "Life of the Prophet," pp. 791, 792.

says that they did not have all the information at the time of the issue of the *True Latter-day Saints' Herald,* and really the question was not settled till Mrs. Smith settled it in 1879. Until this interview, presumably, Joseph III. had never engaged in conversation with his mother upon the subject. Up to this time all that they knew of the circumstances was contained in that "accepted statement of the Brighamites." Now this woman testifies after a lapse of about thirty-five years, near the end of a protracted illness which ended in her death, after the death of the men who had actual information on the subject. Understand that during all this time this woman was within easy reach of the Reorganizers, for she did not go to Utah in the great "exodus" from Nauvoo.

It would seem that it would have saved her children much annoyance had she been less tardy in vindicating the honor of their father. It is less difficult of belief that her years of training with the Reorganization had led her to say what they wanted her to say, and in time came to believe as they believed, until after a lapse of years such meditation would impress upon her mind an image of the past that would seem to her as real as though she were tracing historical events. This is the mildest judgment that can be pronounced upon her lack of conformity to actual facts. *Every spark of love, whether that of wife or mother, would have urged upon her to be the more timely in freeing her husband from the reproach that was cast upon his name at the time of his death.* And her testimony, had it been given thirty years earlier, when many were living who could have confirmed it, would have been of some actual value. But coming as it does, *unsupported by any other known historical fact,* and then at last offered only after it had

been called out by "leading questions," casts the gravest doubts upon the integrity of her story.

Such as it is, suspiciously given at a belated hour and under the stress of her son's anxiety, it was not without effect upon her son, as well as upon his followers. We shall now record the conclusions to which the younger Joseph came after having received this knowledge from his mother. The utterance which we shall quote is not recent by any means, despite the fact that he has had some discussions with the Brighamites, but his recent deliverances have not modified essentially this earlier statement, hence what is now to be given may be taken as an authoritative pronouncement of the Josephites upon the question. He says:

> It will be seen that in view of her departure at so early a date after the statements made by mother heretofore recorded, those statements may be regarded as her latest testimony upon the subjects named. It may be well that I here state my convictions regarding the vexing question of polygamy.
>
> I believe that during the latter part of my father's life there was a discussion among the elders, and possibly in practice, a theory like the following: That persons who might believe that there was a sufficient degree of spiritual affinity between them as married companions, to warrant the desire to perpetuate that union in the world to come and after the resurrection, could go before some high priest whom they might choose, and there, making known their desire, might be married for eternity, pledging themselves while in the flesh unto each other for the observance of the rights of companionship in spirit; that this was called spiritual marriage, and upon the supposition that what was sealed by the priesthood before which the pledge was made on earth, was sealed in heaven, the marriage relation then entered into would continue in eternity.[1]

He has yet more to say, but for the sake of facilitating comment on what he does say we must interrupt

[1] Tullidge's "Life of the Prophet," pp. 798, 799.

him right here. He has now described what *he* calls "spiritual marriages," but the "Elect Lady," whose "latest testimony" becomes the foundation for Kelly's belief, and by which testimony it is hoped that Marks, Sheen and Whitmer may be driven out of court, says expressly that when she and the prophet were talking about "spiritual marriages," he said that they "were without foundation; that there was no such doctrine, and never would be with his consent." Now, either Joseph Smith lied when he said this to his wife, or the "Elect Lady's" testimony is defective, in that she reported what the prophet never said, or Joseph Smith, the present head of the Reorganized Church, is mistaken when he thinks that there ever was anything in Nauvoo like a spiritual marriage. Yet he believes it, so he says. Inasmuch as no man's belief can be stronger than the evidence upon which it rests, one can but wonder how strongly he believes it. His mother did not say it in that portion of the testimony which he has seen fit to give to the world. Like the Book of Mormon, the testimony may be an "abridgment." Such a puerile doctrine as that mentioned by Smith is not so much as hinted at in anything that purports to be official in the church publications. It is not in the Book of Covenants; it is not in the Book of Mormon, "the fullness of the everlasting gospel," either in theory or in practice, and certainly it is not in the Bible. These facts Mr. Smith's standing in his church should require him to know. Furthermore, if by compassing land or sea the Josephites could get one scintilla of evidence corroborating such a belief, they would rest neither night nor day until they had made out their case.

Trusting that the interruption is pardonable, we shall allow our witness to tell us something more about his convictions:

That this was not authorized by the command of God, or the rule of the church, but grew out of the constant discussion had among the elders; and after a time it resulted in the wish, the father of the thought, that married relationships rendered unpleasant here, by incompatibilities of different sorts, might be cured for the world to come, by securing through this means a congenial companion in the spirit; that there was a brief hesitancy between the wish and the attempt to put it into practice.[1]

Let us not forget that this *latest conclusion of the son is in direct opposition to the latest testimony of the mother.* The mother says that no such thing as spiritual wifery had been taught either publicly or privately. The son says there was. *He denies his mother's testimony,* so that when he opposes this to the testimony of Sheen and Marks, we know exactly what value to place upon Mrs. Smith's evidence. We give it just the same weight that the young prophet does—none at all. Smith tells us that the discussion was "constant," and the "hesitancy brief," which indicates that converts were being made. But the "Elect Lady" says just the opposite. We might even grant the correctness of all that Mr. Smith has said, which as yet we are not ready to do, and all that he will have established will be the *method* by which the sin grew. And every proof employed to establish the *method* will at the same time establish the *fact,* and with the establishment of the fact "Sister Emma's" testimony goes to pieces.

Our anxiety deepens to hear what further Mr. Smith has to say, so until we become more anxious to say something for ourselves, we must allow him to proceed:

That once started, the idea grew; spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of the home were invaded; less and less of restraint was exer-

[1] Tullidge's "Life of the Prophet," p. 799.

cised; the lines between virtue and license, hitherto sharply drawn, grew more and more indistinct; spiritual companionship, if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be antedated and put into actual test here—and so the enjoyment of a spiritual companionship in eternity, became a companionship here; a wife, a spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by a wife in spirit, which in easy transition became one in essential earthly relationship. From this, if one, why not two or more, and plural marriage, or the plurality of wives, was the growth.[1]

But hold! We must interrupt the speaker right here. Where was Joseph Smith all this time? Either his influence was contributory to these conditions, or he was exercising a wholesome restraint upon these recalcitrant elders. Either he gave it his sanction, or he stood in direct opposition to it. It is incredible of belief that this autocrat of Nauvoo could have looked with complacency upon this that is confessed to be a growth, and that the "growth" could have been so rank, as the son says it was, without the prophet knowing something about it. What was *he* doing while "the sacred precincts of the home were being invaded"? What was *he* doing while "the favors and pleasures of the world to come were being antedated here"? Deponent saith that he was at home assuring Sister Emma that these "rumors" were without foundation, and that spiritual wifery was not taught either publicly or privately. Yet, according to the son's convictions, there were men and women who were one "in essential earthly relationship." Of course the prophet was guiltless, for the testimony says: "He did not have improper relations with any woman *that ever came to my knowledge.*" It would seem that a spiritual harlequin could work no more astounding wizardy!

[1]Tullidge's "Life of the Prophet," pp. 799, 800.

By this time I am sure that the reader begins to see that the Josephites hold the testimony of Sister Emma as valueless in arriving at their "convictions." It were impossible to state a proposition with a more complete disregard for the utterances of another than in the exhibition before us. It seems to be an effort to show the prophet guiltless at any cost, and, as we shall presently discover, the son connects his father with the "growth" at a moment when it is too late for him to extirpate the plant. In his own words the story reads:

> That as soon as the prophet discovered that this must inevitably be the result of the marriage between married companions, which for the time was looked upon as a *harmless enlargement upon the priesthood theory,* and rather tended to glorify them in doing business for eternity and the heavens, he set about correcting it. But the evil unnoted by him had taken root, and it was too late. What had been possibly innocently spiritual, became fleshly sensual—devilish. *The long train of circumstances burst upon the people.* He and Hyrum placed themselves in front of the impending storm and went down to death. That which in life they were powerless to prevent, rapidly took the successive forms hitherto stated, and polygamy, after eight years of further fostering in secret, rose in terrible malignity essaying the destruction of the church. *That my father may have been a party to the first step in this strange development, I am perhaps prepared to admit,* though the evidence connecting him with it is vague and uncertain; but that he was in any other wise responsible for plural marriages, plurality of wives or polygamy, *I do not know, nor are the evidences so far produced conclusive to force my belief.*[1]

This conclusion of the younger Smith, called forth by the assurance that he received in his mother's testimony, is only slightly modified in a further concession. He has just conceded that his father might have been a party to the first step of the strange development, but later con-

[1] Tullidge's "Life of the Prophet," p. 800.

cluded that "polygamy may have been practiced in Nauvoo by John C. Bennett and others, and that it made inroads upon the flock despite the efforts of Joseph Smith against it, both in public and private."[1]

We have taken the pains to set forth the most concise defense of the prophet's connection, chiefly valuable to us, because of the high standing in his church of the writer of these statements. And we still insist that *the conclusion reached has been attained by processes independent of and contrary to the evidence offered by his mother.* And we hold that when this alleged interview is placed in opposition to the printed statement of Marks and Sheen, a statement made upward of thirty years before, the statement of Emma Smith is not worth the paper it is written on, or the time it took to secure it. For if her testimony stands, then the conclusions of the son fall. She says that her husband told her there was no such teaching, and that there would be none with his consent, but the younger Smith says that he is "prepared to admit that" his father "was a party to the strange development."

But the prophet went down before the "impending storm." May we not ask what "storm"? "The long train of circumstances burst upon the people;" may we not inquire what "train of circumstances"? As the wind always rushes in the direction of the low barometer, and with a velocity proportioned to the barometric pressure, so the "long train of circumstances" indicating the low barometric pressure in Nauvoo brought on the "storm" with such swiftness that the prophet and his brother went down before it. It was this "harmless enlargement of the priesthood theory," and this "doing business for

[1] *The Arena*, May, 1903.

eternity and the heavens," that roused the fury of the people, whose sense of decency, a decency cultivated long before Smith had ever sought to pollute them, had been outraged by these abominable practices. When President Smith says that he does not know whether his father had a further connection with the practice, he is doubtless telling the truth, for at that time he was too young to know; but when, in the light of statements from people who do know, we are led to the "conviction" that Joseph Smith was a party to the immoral institution both in its inception and culture, he should have no reason to complain when we are "forced" to the belief that upon the infamous brow of Joseph Smith should be placed the brand of "author" of the whole thing.

CHAPTER XXII.

WAS JOSEPH SMITH, JR., A POLYGAMIST?—CONTINUED.

Since, as we have seen, the rebuttal evidence employed by the Reorganized Church is taken from Emma Smith's interview, it will be of interest to trace her further connection with the institution of and perpetuation of polygamy. Her historian has this single paragraph, in which he disposes of her purported connection with the plural-wife system:

> Relative to Sister Emma's burning the original, we pass by, simply observing that there will be given before the close of this history what may be called her dying testimony on this very matter, written not two months before her death. Such a solemn testament in history must be all-potent and unanswerable.[1]

How potent and how unanswerable this document may be, the reader can judge from the foregoing pages. And the insertion of the historian's declaration is made solely to show with what confidence this "dying testimony" is received. There are times that *living* testimony speaks louder than *dying* testimony. She had thirty-five years of *living silence* that are immeasurably more valuable in arriving at the facts than the last few minutes of her *dying testimony*. We say this now because the facts are urgent in bringing to light the fact that Emma Smith-Bidamon did not correctly state the facts when she allowed herself to be interviewed; or else, as her son had allowed her to live those thirty-five

[1] Tullidge's "Life of the Prophet," pp. 566, 567.

eventful years without once mentioning the question to her, so also did he allow her to die, and the story was manufactured out of whole cloth. The grounds for this belief are as follows:

First, we shall consider the direct testimony of sworn witnesses, and, second, we shall show that this supposition is not at variance with the known practices of this head of the church. Taking them in this order, we have the

CERTIFICATE OF LOVINIA WALKER.[1]

I, Lovinia Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton, Fulton County, Illinois, in the year 1849, she told me that she, Emma Smith, was present and witnessed the marriage and sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

LOVINIA WALKER.

We hereby witness that Lovinia Walker made and signed the above statement on the 16th day of June, A. D. 1869, of her own free will and accord.

HYRUM WALKER.
SARAH E. SMITH.
JOS. F. SMITH.

To this it will be replied that the statement of Lovinia Walker, although regularly prepared in affidavit form, proves nothing, for the simple reason that it is unsupported. By this it is meant that no one else was present at the time when the reputed conversation was held, hence it establishes nothing. To this it may be replied that so far Whitmer, Marks and Sheen by their united testimony have laid the responsibility for the sin at Joseph Smith's door, and the only rebuttal has been *the unsupported testimony of Emma Smith-Bidamon.* What she is reported to have said is open to the same charge—no one was present when the conversation took place

[1]Quoted by Bays in "Doctrines and Dogmas of Mormonism," p. 376.

between her and her husband—and even what her husband told her has been denied by her son, as we have seen when considering his "convictions." But the statement of Lovinia Walker does not lack confirmation, as will be seen in the

AFFIDAVIT OF EMILY D. P. YOUNG.[1]

TERRITORY OF UTAH, COUNTY OF SALT LAKE, ss.

Be it remembered that on the first day of May, A. D. 1869, personally appeared before me Elias Smith, judge of probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath saith that *on the eleventh day of May A. D.* 1843, *at the city of Nauvoo, county of Hancock, State of Illinois, she was married or sealed to Joseph Smith, president of the Church of Jesus Christ of Latter-day Saints, by James Adams, a high priest in said church, according to the law of the same regulating marriage, in the presence of Emma (Hale) Smith and Eliza Maria Partridge (Lyman).*

(Signed) EMILY D. P. YOUNG.

Subscribed and sworn to by the said Emily D. P. Young the day and year first above written. E. SMITH,
Probate Judge.

Now, from the foregoing we ascertain that Lovinia swears that her aunt, Mrs. Emma Smith, told her that she was a witness to the marriage of Emily Partridge to her husband, Joseph Smith, and that she gave her consent to the affair, and Emily D. P. Young, *nee* Emily Partridge, swears that more than a year before the death of Smith she was married to him in the presence of Mrs. Emma Smith, further affirming that it was according to the law of the church regulating marriage; which confirms what was said in an earlier chapter, that the church had but the one marriage law, and that it was used for both the legitimate marriages and the "spiritual

[1]Quoted by Bays in "Doctrines and Dogmas of Mormonism," p. 377.

marriages." These statements, from witnesses duly sworn, give us an inkling of the true attitude of Mrs. Smith during all these thirty-five years. Such knowledge on her part, as shown by these affidavits, would tend to a protracted delay in freeing her husband from any connection with the damnable sin. Still, Kelly prefers to believe the "Elect Lady;" his averment fails to stipulate which part of her testimony he prefers to believe. At any rate, it would seem that the "bride's" knowledge of the marriage should be worth something as evidence in the question before us.

On the opposite page is the most recent testimony which we have been able to discover. The reader will find it profitable to read that page with care. To this page, on which we reproduce the affidavit of Lucy Walker Smith, we add, from Wyl's "Mormon Portraits" (p. 96), these words:

> On the first day of May, 1843, I officiated in the office of an elder by marrying Lucy Walker to the prophet Joseph, at his own residence.
>
> During this period the prophet Joseph took several other wives, and amongst the number I well remember Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful wedded wives according to the celestial order.

The foregoing statement Dr. Wyl takes from the records of Elder William Clayton, the recorder for the temple and private secretary to the prophet. Besides bringing confirmation to the affidavits of Lovinia Walker and Emily D. P. Young, that the latter was the wedded wife of Joseph Smith, and that, too, with the consent of Mrs. Emma Smith, it brings additional evidence—evidence such as would be accepted in any court—namely, *the united testimony of the officiating minister and the*

OATH OF LUCY WALKER SMITH, WIFE OF JOSEPH SMITH, JR.

UNITED STATES OF AMERICA,
State of Utah
County of Salt Lake

LUCY WALKER SMITH, being first duly sworn, says:

I was a plural wife of the Prophet Joseph Smith, and was married to him at Nauvoo in the State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four [illegible] to her husband as plural wives, and that she was well aware that he associated and consulted with them as wives. The names of those women are [illegible] and Emily Partridge, and Mary [illegible] and [illegible] [illegible] that I too was his wife.

When [illegible] of plural marriage [illegible] self [illegible] [illegible] to anything of that nature. But he assured [illegible] that the doctrine had been revealed [illegible] was entitled to receive a testimony of its [illegible] origin for myself. He counselled me to pray to the Lord, which I did, and thereupon received from Him a powerful and irresistible testimony of the truthfulness and divinity of plural marriage, which testimony has abided with me ever since.

Lucy Walker Smith

Subscribed and sworn to before me this 24 day of October, 19[illegible]

James Jack
Notary Public.

JAMES JACK NOTARY PUBLIC SALT LAKE COUNTY, UTAH

My Commission Expires Aug. 6th, 1905.

Copyright Dec. 19th, 1905.
By, M. Brownrigg
Phoenix, Ore.

AFFIDAVIT OF LUCY WALKER SMITH.

bride—that Joseph Smith actually was in polygamy. And what is to the point is that Emma Smith gave her consent to the prophet's endeavors to "enlarge the priesthood theory," and seems not to have revolted as he "antedated and put to actual test here" the favors and pleasures of the life to come. And this brings us back to our initial proposition of this chapter, that either Emma Smith-Bidamon's dying testimony is at variance with actual knowledge during her life, or else the son, as a matter of last resort, has given to the world a fictitious interview.

Let not the reader think that this utterance is too harsh, for it is a course that is in keeping with their known methods in conducting a debate. Let one illustration suffice, after which we shall again pick up the thread of our narrative. Understand, we are dealing with this question from the evidence that the son of the prophet has used, and we hold that as a possible explanation of the incoherency of the several known facts that their variance may be accounted for on the ground of gross misrepresentation on the part of the younger prophet, and we affirm that this is in exact accord with his methods. Now for the proof.

When he makes a quotation, he adroitly omits the part that is directly opposed to what he is attempting to prove. When he uses an author, he brings into his employ an acquired or native facility of abridgment, and represents that abridgment to be the quoted author's actual conclusion. He so uses Samuel Smucker's work, where, in his "History of the Mormons" (p. 174), he has this to say:

> It is utterly incredible that Joseph Smith, who, great impostor as he was, never missed an opportunity to denounce seducers and adulterers as unfit to enter his church, should have been

concerned directly or indirectly in proceedings like these, though it is scarcely surprising that when such stories had been circulated by men whom the prophet had thwarted or reprimanded, there should have been found some persons willing to credit them.

This is represented as having been written by an unfriendly author, and is quoted to show that in the estimation of this author it were incredible that Joseph Smith should have been connected with polygamy or spiritual marriage, although when such a story was once started there would be some who are willing to give the story credence. Now, here is where the deception appears: Smucker tried to tell the history of the Mormons by using facts as he was able to glean them from the Mormons themselves. This he said he would do, "whenever it is possible to do so, present their history in the words of their own writers, appending such statements on the other side as may be necessary for the exposition of the truth." By that rule his work should be judged.

Had this investigator of his father's connection with this peculiar doctrine been more careful in his study of this author, or more honest with himself and his readers, he would have discovered, on pages 412 and 413 of this same work, these words:

The religion of the Mormons is emphatically a social religion; and the social relations which it commends and introduces are the most marked and pernicious attributes which belong to it. The prominent and peculiar feature in this part of the system is the defense and prevalence of *polygamy, which Joe Smith first introduced* at the commencement of his career, and which has ever since (the book was published in 1856) prevailed among his followers. So abhorrent is this vice to every enlightened sentiment of human nature, so repugnant to all that is elevating in social existence, that even the leaders of these fanatics have been compelled to veil its evident enormity under the garb of Scrip-

tural sanction and religious character; and they consequently term it the spiritual-wife doctrine.

The doctrine had its sole origin in the lust and sensuality of the founder of Mormonism, and it had its perpetuity in the same qualities of his successors. Then, on page 416, we read as follows: *Joe Smith had over forty wives in Nauvoo,* and yet the number of his offspring fell far short of that of Young. It has been asserted by those familiar with the facts that not one of all the children born to polygamists in Nauvoo ever lived to see their present capital. *Many of the wives of Smith were espoused by Young after the death of the former, the personal tastes and standards of conjugal excellence of the two prophets being similar.*

This quotation, just completed, has not been made in the hope of using any part of it as proof that Joseph Smith was a polygamist, but has been given to show that his son, the present head of the Reorganized Church, is not above using perfidy and dishonesty when he seeks to carry an issue. And if he will thus misrepresent an author, as he has Smucker, by taking an isolated passage and offering that as *proof,* who will dare to affirm that the so-called testimony of Emma Smith—testimony whose incorrectness we can not examine as we have Smucker's volume—has not been manufactured out of the whole cloth? If it is said that Smucker did not know what he was talking about, and that this part of his story is valueless as proving anything, then we say that the conduct of this younger prophet is none the less reprehensible. It is to his credit to condemn polygamy, but his methods proclaim the weakness of his defense. To distort the writings of another to make them prove one's assertions, argues the indefensibleness of the position taken. This has all along been the demonstrated weakness of the Josephite's defense. And the sum of our contention is this: we have shown the utter unreliability of the "Elect Lady's" testimony, when used to contradict

the testimony of Marks, Sheen and Whitmer. And until that can be shaken, so long as human testimony is competent to prove anything, Joseph Smith, Jr., will stand convicted of the crime of polygamy.

We are now to introduce evidence that shall be as conclusive in convicting this arch-heretic of his heinous sins, as that which we have already presented, although our approach to the question shall be from a different direction. The affiants whom we are now to introduce were held in high repute by the prophet, and apart from his connection with the "secret-wife system," they had no charge against the prophet, believing to the very last that he was a prophet. At a time when General Bennett was causing the prophet some trouble, and it was desirous to reply to Bennett's charges, Ebenezer Robinson was one who came to the prophet's rescue. Consequently his otherwise favorable attitude toward Joseph Smith will commend to us the correctness of his sworn testimony on the polygamy question. The affidavit reads:

To Whom It May Concern:

We, Ebenezer Robinson and Angeline Robinson, husband and wife, hereby certify that in the fall of 1843, Hyrum Smith, brother of Joseph Smith, came to our house at Nauvoo, Illinois, and taught the doctrine of polygamy. And I, the said Ebenezer Robinson, hereby further state that he gave me *special instruction* how I could manage the matter *so as not to have it known to the public*. He also told us that while he had heretofore opposed the doctrine, he was wrong and his brother Joseph was right; referring to his teaching it

Ebenezer Robinson.
Angeline Robinson.

Sworn to and subscribed before me this 29th day of December, 1873. J. M. Salle, Notary Public.
(L. S.)

After a time, when this affidavit had become more widely circulated, attention was called to that "special

instruction" referred to, and in order to clear up what otherwise was held to be ambiguous, Mrs. Robinson having deceased in the meanwhile, Mr. Robinson had prepared this second affidavit:[1]

To Whom It May Concern:

This is to certify that in the latter part of November or December, 1843, Hyrum Smith (brother of Joseph Smith, president of the Church of Jesus Christ of Latter-day Saints) came to my home in Nauvoo, Illinois, and taught me the doctrine of spiritual wives, or polygamy. He said that he had heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had heretofore opposed the doctrine, he was wrong and his brother Joseph was right all the time.

He told me to make selection of some young woman and he would send her to me, and take her to my home, and *if she should have an heir, to give out word that she had a husband who had gone on a mission to a foreign country.* He seemed to be disappointed when I declined to do so. E. Robinson.

Davis City, Iowa, October 23, 1885.

Subscribed and sworn to before me, a notary public in and for Decatur County, Iowa, this 24th day of October, A. D. 1885.

Z. H. Gurley, Notary Public.

These affidavits make Hyrum Smith the evangelist of this new doctrine, but they show Joseph Smith to be the instigator, unless Hyrum lied to Robinson and his wife; but they are chiefly valuable to us in answering that puzzling question propounded so frequently by the Josephites. In his correspondence debate with Joseph F. Smith of the Utah Church, Joseph of the Iowa contingent took the position that if Joseph Smith, Jr., was the polygamist that his enemies make him out to be, where is the fruit of those marriages? It was argued by him that a man so virile as Smith was known to be could not have sus-

[1] Biographical and Historical Records of Ringgold and Decatur Counties, Iowa, pp. 543, 544.

tained marital relations in this largely promiscuous manner without there having been some children born to such unions; and, if such children were born, then produce them!

Willard Smith, in a little volume entitled "Joseph Smith: Who was He?" says, on page 27 of that work, that "Joseph Smith was a strong, well-proportioned, plethoric man, weighing two hundred and ten pounds and standing six feet in his stocking feet. He was the father of eight children by his wife Emma, whom he married in 1827, but where is his issue, or the children born to him, by any other woman? Echo answers, Where? It is therefore unreasonable to say he was married to, or had marital relations with, ten or a dozen other women, or perhaps more, and had no children by any of them."

The argument appears very forceful, and if such children could be exhibited, doubtless it would tend to the settlement of the question. But in the light of Robinson's affidavit we are not hemmed in to any such a test. The instigators of this system were not fools, exactly, and in inventing the system they doubtless had in mind the results of the system, and arranged for any possible contingency. It is only fair to assume that any man who would participate by the direction of the prophet, or any of his emissaries, in this "harmless enlargement of the priesthood theory," would have sense enough to follow the directions; and the "directions" said: "And if she should have an heir, to give out that she had a husband who had gone as a missionary to a foreign country."

We have seen that Smucker says that the children born in polygamy never reached Salt Lake City, but even if a wagonload of them could now be found, it would be

as easy for the average Josephite to deny that they are the children of the prophet, as it is for them to deny the fact that certain women who swear to it are the wives of the prophet. They would still say to every such youngster, "Prove it! We do not know."

CHAPTER XXIII.

WAS JOSEPH SMITH, JR., A POLYGAMIST?—CONCLUDED.

Under date of Sept. 5, 1886, Mercy R. Thompson directed a letter to Joseph III., of Lamoni, Iowa, from which we take the following:

. . . My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27, 1841 (I presume you will remember him). Nearly two years after his death *your father* told me that my husband had appeared to him several times, telling him that he did not wish me to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister), who, by request, opened the subject to me, when everything within me rose in opposition to such a step; *but when your father called and explained the subject to me,* I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God, and especially when he told me that the last my husband appeared to him he came with such power that it made him tremble.

He then inquired of the Lord what he should do; and the answer was, "Go and do as my servant hath required." He then took all opportunity to communicate this to your uncle Hyrum, who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and *your father sealed me to your uncle Hyrum for time,* in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskell Thompson with whatever offspring should result of the union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, *and I remained there as his wife the same as my sister to the day of his death.* All this I am ready to testify to in the presence of God, angels and men.[1]

[1]Quoted by Bays in "Doctrines and Dogmas of Mormonism," pp. 383, 384.

This, so far as human testimony can settle anything, determines that Hyrum Smith was the husband of two wives at the time of his death. As we have seen, that instead of one, Joseph had not less than five, viz.: Emma Hale, Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence, while the Utah people have discovered a like relationship with about twenty-seven. Well does the historian bestow this eulogy upon these two dead brothers: "In life they were not divided, and in death they were not separated." There is a sort of poetic justice that this should be so; and instead of martyrdom, as the Saints have so fondly declared, it was a visitation of God, as their own publication once announced.

We are now enabled to judge of the correctness of the accusation made by Joseph F. Smith against his cousin, Joseph III. He says:

> He and his brothers visited this city (Salt Lake City) and here met ladies who assured them that they were united in marriage to his father in the city of Nauvoo, but, to use his own words, he prefers to believe to the contrary. That is to say, positive, definite testimony of living witnesses to a given fact, corroborated by written documents and indisputable circumstances, are counted for nothing in view of a preference to a disbelief in their accuracy.[1]

This retort just now placed before the reader removes that *probability* that if there were any women in Utah who claimed to be the wives of Joseph Smith, Jr., they became such through the kindly offices of Brigham, *et al.*, acting as "proxies." But the evidence says that they were united in marriage to Joseph in Nauvoo.

So far as the question is concerned, "Was Joseph Smith, Jr., a polygamist?" the evidence has tended to the "conviction" that he both taught and practiced polyg-

[1] *Arena*, November, 1902.

amy while residing at Nauvoo, Ill., and ordinarily we might content ourselves with the study we have already devoted to the problem; but a deeper interest warrants us in tracing Joseph Smith's connection with the "revelation" on polygamy. It appears to have been delivered in a church conference in Salt Lake City in the month of August, 1852, and announcement was then made that it had been delivered to Joseph Smith at Nauvoo, July 12, 1843, about eleven months before the prophet's death, and was published in a periodical known as the *Millennial Star* in January, 1853. So far as we know, this is the statement of the question when accepted for debate between the disputants. As is shown by the discussion between the rival presidents, each has some show of evidence for his side of the vexing question, but which, when reduced to its last analysis, is only a war of words between these leaders as to which fraud has legitimately descended from the original fraud. It may be that the question is not worth the time we are giving it, but for the sake of freeing a people from this delusion and snare, we shall venture a little further.

As the case now stands, there are some who believe that Joseph Smith, the prophet, actually received the revelation which, for prudential reasons, was withheld from the world until political conditions had ripened for its announcement. Others hold that Joseph Smith, Jr., had no connection with the revelation, but say instead that it is the special creation of Brigham Young

From the Brighamite side the story is as follows: William Clayton, the private secretary of Joseph Smith, took down the revelation in the exact words of the prophet as they fell from the seer's lips. A copy was made of it, which was placed into the hands of N. K. Whitney, while "Sister Emma burnt the original." Whit-

ney gave the copy into the hands of Young, who kept it under lock and key, known to none save a few who were counted "safe," until the revelation was read on the date above noted, by Orson Pratt. It is further stated that when the revelation was originally given, it was read in Nauvoo to the High Council by Hyrum Smith, brother to the prophet. These several statements, together with the affidavits of women who affirmed that they were the wives of the prophet while in Nauvoo, constitute the Brighamite side of the story.

As rebuttal, we note that the Josephites offer the testimony of Emma Smith, saying that she did not burn the original, and that she was not aware that there ever was such a revelation. They further allege that no church paper connects Joseph Smith with the crimes charged against him. The younger Smith says:

> That plural marriages or polygamy was not a church tenet during the lifetime of Joseph and Hyrum Smith is clearly established by the fact that there can not be found any public statement either in sermon, tract, treatise or paper, written or published by any officer of the church, or any persons of the church, by their direction, either advocating or defending the dogma.[1]

It will be seen that this is rather a guarded statement, and it assumes that no proof is admissible except it come in the form of a church publication, under express sanction of the church, purporting to come from the highest authority among them, or by some persons who have been especially authorized to set forth this doctrine. The "revelation" is such a paper, and the mere denial that it is is insufficient to destroy its genuineness. That this is the merest begging of the question does not disturb the equanimity of mind of the prophet's son.

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[1] *Arena*, August, 1902.

Let us now see whether the prophet can be connected with the sin of polygamy, and the pretended sanction that he gave it in the revelation. The facts upon which we depend, in their order, are as follows:

First: Hyrum Smith taught the doctrine of polygamy to Ebenezer Robinson and his wife, Angeline Robinson, in Nauvoo in the autumn of 1843.

Proof: See affidavit given above.

Second: Joseph Smith was married to Emily Partridge on May 11, 1843, by James Adams, high priest of the church, in the presence of Emma Smith, his legal wife.

Proof: See affidavits given above.

Third: Hyrum Smith was married to Mercy R. Thompson, widow of R. B. Thompson, and lived with her as wife till the time of his death.

Proof: Affidavit given above.

Fourth: Hyrum Smith read the revelation to the High Council, thus establishing the fact of its existence in Nauvoo during the lifetime of the prophet.

Proof: (*a*) Testimony of David Fullmer.

Territory of Utah, County of Salt Lake, ss.

Be it remembered that on this 15th day of June, A. D. 1869, personally appeared before me James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith that on or about the 12th day of August, A. D. 1843, while in a meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, county of Hancock, State of Illinois, Dunbar Wilson made inquiry in relation to the subject of plurality of wives, as there were rumors respecting it, and he was satisfied there was something in these remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned *bringing with him a copy of the revelation on celestial marriage, given by Joseph Smith, July* 12, 1843, *and read the same to the High*

Council, and bore testimony of its truth. The said David Fullmer further saith that to the best of his memory and belief the following named persons were present: *Wm. Marks, Austin A. Cowles,* Samuel Bent, George W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas Richards, James Allred and *Leonard Soby.* And the said David Fullmer further saith that *Wm. Marks, Austin A. Cowles* and *Leonard Soby* were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of said Hyrum Smith. And further that the copy of said revelation of celestial marriage, published in the *Deseret News* extra of September 14, A. D. 1852, is a true copy of the same. DAVID FULLMER.

Subscribed and sworn to by said David Fullmer the day and year first above written. JAMES JACK, Notary Public.

Proof: (*b*) Extract of Thomas Grover's letter:

The High Council of Nauvoo was called together by the prophet Joseph Smith to know whether they would accept the revelation on celestial marriage or not. The Presidency of the Stake, Wm. Marks, Father Cowles and the late apostle, Charles C. Rich, were there present. The following are the names of the High Council that were present in their order: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, *David Fullmer,* Aaron Johnson, Newel Knight, *Leonard Soby,* Isaac Allred, Henry G. Sherwood, and, I think, Samuel Smith. *Brother Hyrum Smith was called upon to read the revelation.* He did so, and, after reading it, said: "Now you that believe this revelation and go forth to obey the same, shall be saved, and you that reject it shall be damned." We saw this prediction verified in less than one week. Of the presidency, William Marks and Father Cowles rejected the revelation; of the council that were present, Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to *every member that kept the faith.* From that time forth we often received instructions from the prophet as to what was the will of the Lord and how to proceed.

Proof: (*c*) Affidavit of Leonard Soby:

STATE OF NEW JERSEY, COUNTY OF BURLINGTON, SS.

Be it remembered that on this 14th day of November, A. D. 1883, personally appeared before me, J. W. Roberts, a justice of peace, county and State aforesaid, Leonard Soby, who was by me sworn in due form of law, and upon oath saith that on or about the 12th day of August, 1843, in the city of Nauvoo, in the State of Illinois, in the county of Hancock, before the High Council of the Church of Jesus Christ of Latter-day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith, of the presidency of said church, and brother to Joseph Smith, the president and prophet of the same church, and presented to said council the revelation on polygamy, enjoining its observance and declaring it came from God; unto which a large majority of the council agreed and assented, believing it to be of a celestial order, though no vote was taken upon it, *for the reason that the voice of the prophet, in such matters, was understood to be the voice of God to the church, and that said revelation was presented, as before stated, as coming from Joseph Smith, and was received by us as other revelations had been.* The said Leonard Soby saith that Elder Austin Cowles, a member of the High Council aforesaid, did subsequently to the 12th day of August openly declare against said doctrine on polygamy, and the doctrine therein contained.

LEONARD SOBY.

Subscribed and sworn to by said Leonard Soby the day and year first above written. JOHN W. ROBERTS,
Justice of Peace.[1]

That these several statements have been called forth by those who are interested in making it appear that Joseph Smith, Jr., was a polygamist and was the author of the revelation on that subject, does not necessarily invalidate them. The Josephites have not felt them beneath their notice. The Ogden (Utah) *Herald,* under date of Jan. 5, 1886, related a very interesting story

[1]The above affidavits were presented in the Littlefield-Smith debate and were published by Ogden *Herald* in 1886.

about the effort made by the Josephites to overthrow the force of this evidence. According to that paper, by the direction of Joseph Smith, of the Reorganized Church, a Mr. Gurley was sent to confer with Leonard Soby, and while there presented *an affidavit ready-made* for him to sign, which was to the effect that he was not present at the meeting in which the revelation was read. But Mr. Soby did not agree to do this, offering instead to sign one that he was present. Mr. Soby later, when questioned by Littlefield, of the Utah Church, about the affidavit, wrote to the effect that the statement made by the *Utah Herald* was correct. D. H. Bays, a personal friend of Mr. Gurley, secured the added information that he (Gurley) had actually conferred with Soby, and fully satisfied himself that he had opposed polygamy as he had said, but that he later decided, as did Hyrum Smith, that he was wrong and Joseph was right—"as set forth in Robinson's affidavit." This is in substantial confirmation not alone of the correctness of the Robinson affidavit in which he (Robinson) spoke of Hyrum Smith's attitude, first opposed and then in favor of polygamy, but it gives credence to Soby's affidavit in which he says that he was present when the revelation was read.

Right here we could write *quod erat demonstrandum esse,* except that the Josephites would bring in their old trumped-up charge that this is all the outgrowth of the conspiracy on the part of the Brighamites and those who were known to be the avowed enemies of the prophet in his last days at Nauvoo. Says Willard J. Smith: "It is only through the testimony of Brigham Young that the odium of polygamy was ever attached to the name of Joseph Smith." This and the foregoing chapters are direct proof of the substantial falsity of that statement. Other than to state the Brighamite side of the question,

we have not appealed to any proof derived from Brigham Young. We have seen that all polygamy ever came to be was such because of the reputed authority conferred upon it by Smith's bogus revelation, and the blame directly rests upon that unworthy wretch.

We want, however, briefly to consider the incident of the Nauvoo *Expositor*. Joseph III. says: "Polygamists, Hedrickites and the Anti-Mormon League, all driven from the position they have taken in their efforts to fasten polygamy upon Joseph Smith, have resurrected the Nauvoo *Expositor,* and taken refuge under that conspiracy of lies." We must not shrink from considering it just because of this harsh characterization of the incident. We remember to have said some things almost as harsh, except that we were at times slightly more parliamentary in the terms we employed. However, that was what we meant, although, thanks to him, we did not have the words at our command until now.

The historian of the Reorganized Church not dispassionately says:

> About this time arose the most dangerous conspiracy of apostates that had threatened the life of the prophet. The seceders were not numerous, but they were headed by the brothers William and Wilson Law, the latter having been major-general of the Legion, the Higbees, Fosters and other formidable foes. These sought to establish in Nauvoo an incendiary paper, called the *Nauvoo Expositor,* the avowed purpose of which was to stir up the people of Illinois to bring Joseph Smith to justice for his crimes, *and to expel the Saints from the State.* It was like building the magazine of the enemy in the city of refuge; and so, after the first number of the *Expositor,* the Nauvoo city council declared the paper a public nuisance and dangerous to the peace of the commonwealth; and they thereupon ordered the office of the paper demolished by the marshal and his posse.[1]

[1] Tullidge's "Life of the Prophet," pp. 475, 476.

After this order had been executed, a retaliatory measure was adopted on the part of the proprietors of the paper, which called for the arrest of the instigators of this plot to destroy this property, but the case was switched from the court at Carthage, whence the warrant was issued, and the offenders were tried before the municipal court, and, of course, were forthwith discharged.

In that paper there were three affidavits, by Mr. and Mrs. William Law and Austin Cowles. The one by Mrs. Law affirmed that she had read the revelation, while those by Cowles and Law dealt with the question of Hyrum Smith having read the revelation before the High Council. Tullidge is wrong in interpolating into his history that the avowed purpose of this paper was to expel the Saints from the State. It did not say so, and that alone will constitute "an avowed purpose." The preamble showed that the editors were "Saints," for they affirmed their belief in the Book of Mormon and the Book of Doctrine and Covenants. Their crime was that they were seeking to "explode the vicious principles of Joseph Smith," and it is to their everlasting credit that they were willing to take their lives into their hand for such a noble work. They furthermore asserted that they had sought to cleanse the church without this public exposure, but that Smith's headstrong policy forbade the more peaceable measures. But, whether right or wrong, in either their methods or their statements, that one issue of the Nauvoo *Expositor* must forever silence the Josephite who seeks to place upon the life of Brigham Young the sin of originating polygamy. Young was not present then; Joseph Smith was the "author and proprietor" of the revelation.

Now followed the characteristic course of the Saints,

they sought to break down the characters of the men who opposed them. This was on June 7, 1844, that the paper was printed. On June 19, in a paper called the *Neighbor,* appeared a statement over the signature of Joseph Smith, mayor, as follows:

> The city is infested with a set of blacklegs, counterfeiters and debauchees, and that the proprietors of this were of that class, *the minutes of the municipal court fully testify;* and in ridding our young and flourishing city of such characters, we are abused by not only villainous demagogues, but by some who from their station and influence ought rather to raise than depress the standard of human excellence.

Yet of this city so crime-infested he adds:

> Every one is protected in his person and property, and but few cities of a population of twenty thousand people in the United States have less of dissipation or vice of any kind than the city of Nauvoo.

Just when these men became counterfeiters and debauchees we can not learn of the Smiths. On Oct. 1, 1842, they were in good standing; that is, some of them were. At that time, in answer to the *expose* made by General Bennett of the secret-wife system, Joseph busied himself to prove that the story was a fabrication of Bennett. To do this he secured the names of twelve men and nineteen women who bore testimony with him against Bennett. Among these we find the names of Wilson Law, Elias Higbee, Jane Law and Sarah Higbee. And as late as April of the eventful year 1844 Hyrum Smith said in conference: "I wish to speak about Messrs. Law's steam-mill. The mill has been a great benefit to the city. It has brought thousands who would not have come here. The Messrs. Law have sunk capital and done a great amount of good. It is out of character to cast any aspersions on the Messrs. Law." Hence, we say, it is difficult to learn at what time these men lost caste with

the Smiths and were converted into "blacklegs, counterfeiters and debauchees." Doubtless Joseph complimented himself upon so early discovering this alarming situation.

It may aid the reader somewhat to call his attention to the fact that this fits into the precise time, as shown by the document concerning William Marks, in which he declares that he had a talk with the prophet concerning polygamy, and the stir that was incident to the question of polygamy was occasioned by that all-engrossing question to that community. This accounts for the subject-matter of the paper, as it accounts for the time that was chosen to publish the paper. This also gives us the reason for the apostasy of the decent part of the community.

Of the incident in its entirety, D. H. Bays says:

> If they (the Smiths) were innocent of the crimes charged by the *Expositor*, why did not the leaders openly invite a careful investigation of the charges? Why should it be thought necessary, simply because they have the power in their own hands, to uppress the freedom of speech and the liberty of the press in this wanton manner? To the unbiased, reflective mind there is but one answer to the question: they feared the consequences of further exposure of these men who stood so near the prophet, and who therefore knew whereof they affirmed. These are the most probable reasons why the office of the *Expositor* was demolished and its press broken in pieces and thrown into the Mississippi River.[1]

The formidable foes, as Tullidge calls them, were not such because they were blacklegs, counterfeiters and debauchees, but because they were mighty in the pulling down of this stronghold of sin by omnipotent truth. We need not begrudge the Josephites the little consolation they get out of this by calling it a "conspiracy of lies."

[1] "Doctrines and Dogmas of Mormonism," p. 367.

Every admitted fact only serves to place the brand of infamy upon the foreheads of these pious scoundrels.

The study which we have given to this question has had nothing to do with the abstract question whether polygamy is right or wrong. We have assumed that its practice has been of baneful and baleful influence and have made no effort to depict its hideousness. It stands condemned by every noble sentiment that the human heart can feel. Others have told us of its ravages while passing by the less inviting task which this study has imposed. We have sought in the light of the testimony that was available to us to trace the practice of this sin to its origin. And, as we now look at it, our double task is done; we have shown that Joseph Smith, Jr., both practiced and taught polygamy in Nauvoo, Illinois, and that he is the author of the revelation relating to celestial marriage.

The present status of polygamy is an entirely different question, and requires from us but slight consideration in this chapter. The popular notion is that when the declaration was made by Wilford Woodruff in the name of the Utah Church that polygamy should cease, that it there and then became a closed incident. Presumably, polygamous marriages were abandoned. Because of the belief that it was, Congress passed an enabling act for the admission of Utah as a State. That act held that polygamous marriages were forever prohibited. It seems, however, that there was something about the construction placed upon such marriages that all offenders should become amenable to the law only upon the ground of unlawful cohabitation. But this could be *proved* only by the appearance of offspring, the same kind of an argument that the Josephites make for Joseph Smith, Jr. Then, when the crime was proved, the

fine was so small and insignificant that the law becomes practically invalid. The head of the Utah Church has recently paid the maximum fine, five hundred dollars, and now may with impunity continue to exercise his polygamous rights (!).

The recent Reed Smoot investigation developed some facts that throw light upon the problem. The committee from Congress that was conducting the investigation confessed to surprise that the president of the church not only believed in the right of polygamous marriages in the abstract, but was practicing polygamy to the tune of five wives. And he insolently gave Congress to understand that it has no right to interfere with his private affairs; and Congress seems so to understand. This same amiable Mormon assured representatives from Congress that he was the father of forty-two children, and that eleven of them had been born since the manifesto (this number is now twelve, at least). Furthermore, there were eight of the twelve apostles who in authority rank next to him who are in polygamy. They rest in the assurance that *Congress has no power and the State has no disposition to interfere.* Hence, with an impotent Federal Government and an indisposed home government—indisposed because it is under the absolute control of an hierarchy—they have little to fear. They contend, further, that the manifesto of 1890 only interdicted future plural marriages, and assumed that it were right that former illegal marriages were thus legalized. To abandon a woman taken in polygamy is sin, so says the Mormon.

And more alarming is the fact that five of the apostles have taken additional wives since the manifesto. That they still retain their office is manifest evidence that the church is in sympathy with polygamy, despite

State laws. Parties can go into Mexico, for instance, and there be married and upon their return with illegal wives with nothing to molest or make afraid until the birth of a child, the only legal evidence of crime, and be guiltless upon payment of a fine. The practical result is a subsidized adultery.

It is only fair to conclude that so long as the head of the church and the apostolic band continue in their enjoyment of the "Abrahamic blessings," so long will polygamy continue to be a menace to our country. Apostle Woodruff holds that this article is still vital to the church's faith. While it is held in abeyance through deference to or fear of State laws, it is nevertheless believed to be right. To deny this as an article of faith is to deny the prophet. So long as these conditions prevail, we are dealing with a live question, and upon him who first invented it and introduced it as an institution of the church of the Lord Jesus Christ, may the curse of the Almighty rest! Whoever he is, he is a wicked and unscrupulous impostor, unfit to be called a prophet of God; and as the author of the loathsome document known as the revelation on polygamy, he becomes so vile that the man of sound mind must withhold his confidence in any of his so-called revelations. He is fit for the companionship of neither man nor woman.

There is only one man that the nineteenth century knew upon whom such maledictions may consistently and deservedly rest, and he is Joseph Smith, Jr., the pseudo-prophet.

In closing my work I use the closing paragraph in the preface to Kelly's "Presidency and Priesthood":

> This is not a book of flattery and compliments, to feed the vanity of any, but it treats of institutions and things in the light of facts, and men in the same way, when necessarily considered

as connected with great associations and movements in their time. It is sought to get at the bedrock of things, especially that relating to the religious world, with the thought in view that men should walk by the light of the very highest possible attainments in life.

It is my highest hope that I have sincerely done all that the foregoing quotation implies, and that Mr. Kelly may know the depth of my earnestness to join him in getting at the "bedrock of things," I very respectfully call his attention particularly to Chapters XI., XII., XIII. and XIV. of this work, chapters in which are treated "institutions and things in the light of facts." And the work in its entirety, now that the last sentence appears, we confidently hope is a contribution to the truth as it is in Christ.

THE END.